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A
SCRIPTURAL VIEW
OF
WOMAN'S RIGHTS AND DUTIES,
IN ALL

THE IMPORTANT RELATIONS OF LIFE;

BY
ELIZABETH WILSON.

"And God said, Let us make man in our image, after our likeness; and let them have dominion. Gen. i. 26, 27.

"Honour thy father and mother, which is the first commandment with promise." Ephes. vi. 2.

"There is neither male nor female: for ye are all one in Christ Jesus." Gal. iii. 28.

Philadelphia:

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TO

THE WOMEN

Of the United States of America,

THIS VOLUME

IS

MOST RESPECTFULLY DEDICATED.

PREFACE.

THE question, which we now propose for consideration is, what rights and duties has God assigned to woman on this theatre of action? We most earnestly and respectfully solicit for it a patient and attentive hearing. We ardently hope that the unpopularity of the title of this work will not prevent its perusal. We desire a *reading*, if it is only for the purpose of sneering at the contemptible "Woman's Rights Question." We call this work Woman's Rights, in accommodation to the popular phrase, but human rights may be considered its appropriate title; as there are no rights in the human family, other than human rights. We are not advised that any work, of the *character* of this which we now present to the public, is *extant*. Although there are works on the rights and duties of women, we are not aware of any which take a scriptural view of those rights and duties. An exhibition of the question in this aspect, is a desideratum. The purpose to ascertain woman's *rights* and *duties*, in the important relations of life from the sacred record, is strictly adhered to throughout the work. Our aim is to demonstrate the equality of the sexes, and their equal obligations and accountability. We present this question in a *new phase*, and the arguments in its support *are new*, at least to us. We hope the reader will refer to the Bible for the texts we have cited in support of our arguments, and examine for himself.

A prominent part of what appears in the succeeding pages, was embraced in a correspondence which passed between a Reverend gentleman, of very reputable talents, and our humble self, on the position woman occupies in some of the important relations of life. We were frequently urged by a number of our friends, to give the correspondence to the public, or give publicity to our own views on this question. We did not consider it courteous to give publicity to a private correspondence, nor was there any opportunity open by which we could give our own views on this question through the medium of the press. The *opposition* that is manifested to the *discussion of this question*, would debar its admittance into any religious publication, of which we had any knowledge, or to which we could hope for access.

The plan we have adopted, was the *only* alternative. Nothing but a sense of duty could have overcome our reluctance to appearing as the author of a book. We expect to reap sneers and contumely as our reward, but we have *counted* the *cost*, and are invulnerable to this mode of attack. The importance of this question to the well-being of the human family, and its unpopularity, were among the prominent reasons which induced us to take up the subject. When a subject becomes popular, advocates are in abundance. We lay no claim to literary precision, but we have *endeavoured* to be perspicuous. We send this work abroad, on its mission, under the guidance of Him, who "hath chosen the weak things of the world to confound the things which are mighty."

E. W.

Cadiz, Harrison county, Ohio. November, 1849.

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WOMAN'S RIGHTS AND DUTIES.

CHAPTER I.

THE EQUALITY OF THE SEXES AT THE CREATION, AND SINCE THE FALL.

“And God said, Let us make man in our image, after our likeness, and let them have dominion,” &c., &c.

“So God created man in his own image, in the likeness of God created He him, male and female created He them.” Gen. i. 26, 27.

DOMINION is man's predominant propensity: he says, “I will ascend above the heights of the clouds; I will be like the Most High.” To satiate his unbounded desire for dominion, this world has often been made a theatre of blood and carnage, a literal aceldama, a charnel-house.

Man is prone to represent his commission to rule, to be sealed and endorsed in the court of heaven, knowing well, if he can take hold of the conscience, he has a powerful advocate to enforce his claim; thus we have had different orders in the human family, that have professed being vicegerents of God, with a charter from him to rule their brethren.

The political despot pleads for the Divine right of kings, and predicates his claim on Romans xiii. 1—7, “The powers that be are ordained of God,”—with many other corroborating portions. The ecclesiastical despot claims the occupancy of St. Peter's chair, Matt. xvi. 18, 19, with other passages. And domestic slavery professes to have its charter from the 25th of Leviticus, together with the curse pronounced on the posterity of Ham, Gen. ix. 25, 27, and sanctioned by the New Testament. But when these claims have been brought to the ordeal of investigation, by apply-

ing to the Bible, the unerring standard for decision, they are found to be the baseless fabrics of men's device, and *tekel* has been, or is about to be written on them all.

The claim which we now wish to be weighed in the balance, professes to be of greater antiquity than any of the preceding; and to be invested with higher prerogatives, to wit, the right, which the male sex claim, to rule the female. This unites in itself a claim to the authority of the three preceding, with some modifications, and demands greater reverence than all the others combined. Now, such pretensions should be supported by indubitable testimony, and be so plain, "that he may run that readeth it."

It may be thought, that we charge this authority with laying claims to prerogatives which it never professed, and that either of the three preceding assumes incomparably more arbitrary rule. But we speak advisedly when we say, that it lays claim to greater reverence and authority than all the others combined, which we pledge ourselves to demonstrate in the sequel.

It predicates its authority on the supposed obedience the wife owes to the husband: Gen. iii. 16, Eph. v. 22, 24, with other kindred passages. From the plenitude of the husband's authority over the wife, he being a man and she a woman, is supposed to constitute men in cumulo, a great aristocracy, with plenary powers to rule exclusively in the church, in the state, and in the domestic circle.

The rights of the human family are subjects of intense interest, because their duties are of momentous importance. Obligations and rights are correlatives; for, wherever we have rights, we have corresponding duties. Man's ecclesiastical, political, and civil rights, have all been subjects of deep research and patient investigation. His liberty is well defined, and any encroachment is readily detected and sympathy moved on his behalf.

There is no question in which a greater diversity of opinion obtains than in this, the true position of woman. But it is generally admitted, that she does not occupy that position in society which the God of nature intended she should. Why is she divested of her rights? Is it because she is too weak to contend for them? or too degraded to aspire after a more exalted position? Why cannot her rights and du-

ties be ascertained as well as man's? We are persuaded they can; nay, we are sure they can.

We solicit a patient investigation of this question, which is of vital importance—the rights and duties of one half of the human family, and one which involves the happiness and well-being of the whole human family. All know that it is necessary that every member of a body must have the due exercise of all their functions to ensure successful operation. “The eye cannot say unto the hand, I have no need of thee; nor, again, the head to the feet, I have no need of you.” As the Bible is the magna charta of our rights, the unerring standard of our duties,—where they are minutely detailed, either by precept or example, or legitimate inference,—to the oracles of God we therefore appeal for decision on this question; and, for the purpose of ascertaining our rights and duties, we will commence at the creation of man.

So momentous and important a work was the creation of man, that the sacred historian represents the persons of the Trinity as holding a consultation. “Let us make man in our image, after our likeness, and *let them have dominion*,” &c. &c., Gen. i. 26. We see by this, that man and woman's creation was simultaneous in the Divine mind, (we speak after the manner of men,) and whatever was the design our Creator had in forming man, woman was the same: “*let them have dominion*,” in the plural, not “*let him*.” Though the plan was laid, it was not immediately fully consummated.

Adam was first formed, which taught him it was “not good for him to be alone.” The plan of mankind's creation was but half executed; it could not be said of it that all was very good. Adam was formed a social being; even paradise itself could not impart true happiness to him when he remained a solitary individual. It also taught the woman that she was not to usurp authority; she was not formed for the purpose of ruling the man, but to help him to rule, together with all other duties. God created both Adam and Eve on the sixth day, as is related in the first chapter, and gave them dominion over the earth and its inhabitants. Adam dominion over Eve? No, not one word of this. There is no doubt but that Eve was present at the naming of the irrational creatures, to help in taking charge of

them, being constituted one of their lords—"Let them have dominion." And in the twenty-eighth verse they are both specially invested with dominion over the world and the irrational creation, and where Adam or man is named they are *both* included, man being the generic term, except where Eve or woman is put in contrariety. Such an important transaction was the creation of man, that the sacred historian recapitulates it again and again. We have, in the second chapter and seventh verse, a recapitulation of his creation, and of transactions in which he was employed. But it is apparent that it is not related in the order in which it transpired. In the eighth verse, second chapter, the Almighty is represented as planting a garden to place the man, in order to dress it, whereas all trees and herbs were formed on the third day; the eighteenth verse speaks of man as being alone; in the next verse, the Almighty is represented as forming the beasts of the field and the fowls of the air and bringing them to Adam. Now we would suppose, from this passage, that Adam was formed prior to the beasts of the field and the fowls of the air, which we know was not the fact. We know that both the man and the woman were called Adam, or red earth, Gen. v. 2. We would suppose that the man was exclusively spoken of in the last three verses of the third chapter, and we are certain that they were both included. Now it is apparent from this, that the order of time is not attended to in the second chapter;—but only in the first events are related as they transpired, and both Adam and Eve are spoken of in the twenty-sixth and twenty-eighth verses as being placed conjointly in dominion. So it appears from this that Eve was present, as a helpmeet to Adam, when he took charge of the irrational creation.

We have spoken of the creation of man as a generic term, including both male and female, and have shown that the design of the creation of man and woman were simultaneous in the Divine mind; and whatever purpose God had in creating man, woman was the same, and that neither man nor woman was placed in dominion over their associate, but on a perfect equality of standing.

We will now more particularly examine the history of the creation of woman. God had said it was not good for

man to be alone ; he would make a help-meet for him. The wise man says, "Two are better than one ; nay, wo to him that is alone when he falleth, for he hath not another to help him up." A help-meet for man must be a moral, intellectual being like himself, one with whom he could have an interchange of knowledge ; one that could impart and receive instruction—a partaker of his joys ; one that would love and be beloved ; one whose capacity would qualify her for being a help-meet, and not an encumbrance.

We have the creation of woman recorded in Gen. ii. 21, 24 : "God caused a deep sleep to fall upon Adam, and he took one of his ribs and closed up the flesh instead thereof." Adam was asleep when the rib was transferred, and he had no instrumentality in the transaction whatever. The Great Proprietor always held the property-right in him, and saw proper to transfer a part without causing any diminution of his organization, and without pain or suffering ; and, when thus transferred, God "buildd" of it a woman, to wit, a being of the same species and grade with the man, a second man, like unto the first. Hebrew scholars all agree that it is the same word, (but, as some say, of feminine termination,) a perfect human being, with all the attributes of man, with individuality, capable of that mode of expression ; I myself a free moral agent, capable of willing or refusing, responsible only to God. Thus stood woman, in all the dignity of human nature, from the hand of the Great Architect—not, indeed, made immediately from the dust, as Adam, but of the same substance, of the same blood, consequently equal.

God had now consummated his *plan of creation* by putting on the top stone ; but did the morning stars sing together and the sons of God shout for joy?—for O what a retrogression in the work of the Great Architect ! as our commentators would have it. As creation progressed previous to this, the creatures also advanced in perfection ; but O what a falling away ! But to return more particularly to the sacred history :

Woman was now from the hand of her Creator : mature in body, created in the image of God, in knowledge, righteousness, and holiness, qualified to meet her great responsibilities the same as man. She is now conducted to Adam, *the*

man; then the marriage, the only marriage ceremony related in the Bible. And Adam said, (but bear in mind they were both called Adam, and might with propriety both say the ceremony, for neither of them could know the history of the case only by revelation, for Adam was asleep when his rib was transferred.) "This is bone of my bones and flesh of my flesh," &c. And God draws the inference from the premises, Matt. xix. 5, 6: "For this cause shall a man leave his father and his mother and cleave to his wife, and they twain shall be one flesh." Is there any superiority or inferiority here? "They are no more twain, but one flesh." Can myself be superior to myself, or myself inferior to myself?

Man has been famed for seeking out inventions. The Almighty intended to teach affection and an indissoluble union between a man and his wife, that nothing but death, or perfidy to the marriage covenant, would disannul; but man has made it an emblem of his dominion. Mr. Scott, the commentator, says, "Eve was taken from Adam, and not out of the ground, that there might be a natural foundation of moderate subordination on the woman's part, and sympathizing tenderness on the man's part, as a man rules over, yet carefully defends and tenderly takes care of, his own body."

We have heard this sentiment embodied in the marriage ceremony. Now, here is a sentiment advanced which constitutes every man every woman's ruler by nature, which is destitute of the least shadow of proof from the divine record. Thus is woman cast down from her excellency. Poor, imbecile Eve could not "take care of herself!" Though she was immediately from the hand of her Creator, created in knowledge, and holiness and righteousness, intended as a help-meet for man, both to rule the irrational creation and also a ruler in the human family, as indicated indirectly in the fourth and directly in the fifth precept of the Decalogue, and yet it appears she could not rule herself! Truly, poor Adam had a heavy charge, mark, "the moderate subordination, just as a man rules over his own body."

This sentiment, we think, savours a little of slavery. We know a man has absolute dominion over his own body, as

far as any other human being is concerned ; but we do not know where Dr. Scott finds a man distinct from a body, for we suppose it would take both head and body to constitute a man. What ! woman to stand at the judgment-seat as Christ, to render an account of the deeds done in the body, and man to rule that body ? We have been told from the pulpit that the husband was set over the wife to enforce her obedience to the moral law ; that is, the moral law can be kept by the woman being plyed as machinery. Can he, by his machinery, propel woman to love the Lord her God with all her heart, soul, strength and mind, and her neighbour as herself ? The Apostle has relieved man of the burden of taking care of the woman, on account of her being of his body, and has balanced accounts, and says, "as the woman is of the man, even so is the man also by the woman."—1 Corin. xi. 12. So we see there is not the smallest pretext for dominion arising from this source.

We have already said that there was a legal transfer of a portion of Adam's body by the Great Proprietor. It was no more his in law than any other piece of property belongs to the original proprietor, after it has been legally transferred. As far as man and wife are concerned, they are but one flesh ; they have equal claims on one another as far as it is lawful to surrender themselves, and the wife has as much power over the husband's body as the husband has over the wife's. So the Apostle says, 1 Corin. vii. 4. But, as creatures of God, they are individually responsible to him alone. It is really astonishing to see the mass of incongruities and absurdities and conflicting sentiments that have been exhibited on this question by wise and learned men, and we trust good men. There was but one idea which pervaded the minds of commentators on this question : that the male sex were set up as the only governors and rulers in the human family, and that the females were mere appendages of man, with scarcely a claim to the rights of moral and intellectual beings ; and they could see this taught by signs and symbols wherever the sexes were spoken of throughout all divine revelation ! These commentaries are the standards of public opinion on this question. We hear nothing new advanced. Women's rights stand *statu quo* for many centuries ; or, indeed, rather retrogrades according to our moral and theological teachings.

We will now give but a slight specimen of the incongruities from Mr. Henry, whose character in many things stands justly high as a commentator. In commenting on Gen. ii., beginning at the twenty-first verse, he says Adam was first formed, then Eve, 1 Tim. ii. 13, and she was made of the man and for the man, which he proves from 1 Corin. xi. 8, 9, and goes on to say, "All which are urged as reasons for the humility, modesty, silence, and submissiveness of that sex in general, and particularly the subjection and reverence which wives owe to their own husbands;" that is, we suppose, it must teach the mother humility and modesty, silence and submissiveness to *the son*, as she is of that sex. But, begging Mr. Henry's pardon, he is mistaken in what he quoted from 1 Corin. xi. 8, 9; they were not urged as reasons for silence and submissiveness of the sex, but were only urged as a reason why she should have her head covered when she was addressing a public assembly. Then he goes on to compliment her by saying, "If man is the head, she is the crown—a crown to her husband—a crown of the visible creation; the man was dust refined, but the woman dust double-refined—one remove farther from the earth." We relinquish the claim to double refinement; as the Almighty is a perfect chemist, it is not necessary for him to double-refine by a second process. He further says, "that woman was taken out of man's side to be *equal* with him, under his arm to be protected."

Now, we ask how this quadrates with his submissiveness, &c. &c.? In commenting on chapter third, he says, "It was the devil's subtilty to assault the weaker vessel, though the woman was perfect in her kind,—we may suppose her inferior to Adam in knowledge, strength, and presence of mind." If so, she was not equal to him. But the woman did not appear to be very absent-minded when she was conversing with the serpent. She related the prohibition distinctly, and added "neither shall ye touch it," and the penalty annexed, "lest ye die," Gen. iii. 3. Henry showed himself to be a true son of Adam; thus, reproaching her Maker: if she was inferior in knowledge, strength, and presence of mind, it was not her fault. But we would not suppose, from the correction she received, that she was deficient in knowledge or presence of mind, as the Almighty does not

expect to reap where he does not sow. But the *mother* of mankind must be *stultified* to *exalt* the man, and to show she is a creature designed to be ruled. It would be quite as plausible to say that Satan assailed the strongest mind first, supposing the weaker would necessarily follow.

One thing we will here premise, by which spurious and lawful authority can be distinguished. Usurped authority degrades its victims; thrusts at the intellect; represents its vassals as ignorant and imbecile, unfit to act for themselves. But lawful authority elevates its subjects; is pleased when their good qualifications are applauded. For example, the parental. See how David was pleased when they prayed that Solomon's throne might be greater than his throne, 1 Kings i. 37. The civil ruler,—see how Solomon prays for wisdom to judge such a great people: 1 Kings iii. 9. The Christian minister,—see how Paul, in honour, prefers others to himself: Rom. xvi. 17. Usurped authority;—the Roman Catholic church declares the laity unfit to judge for themselves in spiritual matters. The slaves in our country are held in bondage, because they are an ignorant and imbecile race, incapable of “taking care of themselves.” And the authority we have now under consideration, is a kindred spirit. We have heard man's great powers of mind which he had in superabundance above woman, lauded in the marriage ceremony!—he was reminded, that his great powers were to be exercised for the good of his weaker companion—(Was this in Nabal and Abigail's marriage ceremony?) If we wished to produce imbecility in any portion of the human family, we could not adopt a better plan, than always to represent them, and treat them as such.

We do not think, that Eve would lose by comparison with Adam, in either moral or intellectual endowments, so far as scripture history is concerned. Of one thing we are sure, that both were possessed of higher endowments than they made good use of. But there is not one iota of testimony of the idiocy of Eve compared with Adam, which has been represented by some of our theological writers, and poets have sung; which has been swallowed as a sweet morsel. Milton represents Adam and Eve's appearance in the garden of Eden as espied by Satan as follows:

"though both,
 Not equal, as their sex not equal seem;
 For contemplation, he, and valour formed;
 For softness, she, and sweet attractive grace;
 He for God only, she for God in him:
 His fair large front and eye sublime declared
 Absolute rule. She for God in him!"

Idoltrous nonsense! which cannot be surpassed by his holiness the Pope, notwithstanding it is a much admired passage by many who would bawl out lustily against the idolatry of Popery. Nor is this idoltrous sentiment peculiar to Milton,—for says Rosenmuller, "Man is placed in the highest rank of this world, and in respect of woman is a kind of secondary god." See Comprehensive Commentary, vol. v., p. 293. Now, does not this "outstrip the pope?" as he only professes to be God's vicegerent. Here is a sentiment embodied in a recent popular work, without any mark of disapprobation—nor have we ever heard any sentiments of this character disapproved of by the conservators of theology, a source from which it might be expected. Surely protestants ought to "pull the beam out of their own eyes," before they can see clearly to pull the same extraneous substance out of their neighbour's eyes. They have forgotten that Christ expressly taught, that there are neither lords many, nor gods many, in his kingdom. He alone is master, and all his disciples brethren.

The history of the fall is very brief, just enough to let us know the origin of our calamitous situation, and the blessed promise of our recovery. But if we were to risk a conjecture at the reason of the serpent selecting Eve, it was the circumstance of her being *alone, adjacent* to the forbidden tree. She should not have gone into the way of temptation, she should have avoided the forbidden tree, Prov. iv. 15, "Avoid it, pass not by it; turn from it, and pass away." This seems to be embraced in the prohibition, "neither shall ye touch it," Gen. iii. 3. God had said it was "not good for man to be alone,"—nor was it good for woman, "two are better than one." This subtle adversary, is not a timorous foe, he also assailed the Lord Jesus Christ, when he found him alone in the wilderness, Matt. iv. 1, 11. We do not think that our brethren, since the fall, have shown themselves any better than women, in resisting temptation to evil, with

all their boasted superiority in knowledge, strength, and presence of mind. Facts are stubborn things. But to return to Mr. Henry.

In commenting on Gen. iii. 16, he says, "The whole sex by creation equal with man, is for sin put under subjection, and made inferior, and forbidden to usurp authority," (wonder if either sex is permitted to usurp authority,) and proves it from 1 Tim. ii. 11, 12,—the very same place which he quoted to show they were inferior by creation, viz., the *mother* put under *subjection* to the *son*, as he says, "The whole sex is made inferior, and put under subjection." These incongruities will not do; God's moral precepts are like the natural planets, which revolve in their own orbits, without coming into collision. And in the same paragraph, he says, "If man had not sinned, he would have always ruled with wisdom and love;" but said, at the beginning of the same paragraph, "That woman was put in subjection and made inferior, on account of sin." Now, he holds out the idea that man was ruler by creation, consequently it was no new infliction on account of her transgression—then commenting on fifth chapter, second verse, where creation is again recapitulated, said, "Adam and Eve were made immediately by the hand of God, both made in God's likeness—Therefore between the sexes, there is not that great distance and inequality, which some imagine," intimating there is some inequality, though he had said before, "they were created equal." What a zig-zag production. What is morally crooked cannot be made straight. But without following the commentators any further at present, through their diverse meanderings, we will return again to the sacred volume; and we find Adam and Eve were pronounced one flesh, and we have never been informed from sacred history, and we will receive no other authority in the decision of this question, which part of the human system can justly assume the appellation of I, myself, to rule the other part of the body—we will therefore take it for granted, that they were perfect equals, perfectly holy and therefore happy, but mutable. Alas! "man in honour abideth not."

We will proceed to examine, if man was invested with authority over woman, in consequence of the fall. It pleased the Great Creator of the Universe to test man's obedience

by a positive precept, which in and of itself was of no importance, but as it was a command of the Creator, it was all-important that the mandate should be strictly obeyed. The prohibition contained in Gen. ii. 17, the man is only here represented to be prohibited from eating of the tree. The prohibition is related previous to the woman's creation. We have already shown, that the order of events are not preserved in the second chapter. For Adam to be constituted a representative of posterity, when he was a solitary individual, and always to remain so, for any thing he knew, would be an anomaly. The plan of creation was not consummated until woman was created. By God's ordinance the mother has as good a right to the child as the father, 1 Sam. i. 28; 1 Corin. vii. 14; and for Adam to have the exclusive right of representation, would say that the mother had no authority, or right in the child. We know it is said, "for one man's disobedience many were made sinners," Rom. v. 19. They were but one as far as posterity was concerned, and were both called Adam, or red earth, Gen. v. 2. In Hosea vi. 7, it is said, "like men they have transgressed the covenant," or as the margin, "like Adam."

The Lord Jesus Christ, who represents the spiritual seed, is one person with two natures; Adam and Eve were two persons with one nature, and represented their natural posterity. Now it is manifest, that Adam and Eve were adjuncts in the covenant, as far as posterity was concerned, as posterity suffers on their account. But as far as they were individually concerned, each one suffered for his or her own crimes;—Adam never suffered for Eve, nor Eve for Adam; they both suffered for their respective sins, as far as mere human suffering was concerned. If Eve was no party in the covenant, as some would have it, we cannot see how her posterity is to be punished, on her account, nay, even some who are classed among the "orthodox," say that Adam represented Eve, denying her even moral agency. We wonder on what principle such people can admit mothers to devote their children to the Lord in baptism, even without the co-operation of their husbands. But the sequel amply demonstrates, that she was a moral agent. The Apostle settles the matter; he says, "The woman was in the transgression," 1 Tim. ii. 14; and also, "Where no law is, there is no trans-

gression," Rom. iv. 15. Man's representation was so poorly conducted, that there is no honour resulting from the transaction. But we do not wish to shield woman from merited censure. Through the subtlety of the serpent the woman was beguiled, 2 Corin. xi. 3, and she did eat of the prohibited tree, Gen. iii. 6:) as soon as she broke the Divine command, she became a sinner, which manifested itself in the overt act of seduction—"she gave also to her husband, and he did eat;" which amply demonstrated that her standing was not in Adam. Their eyes were opened to their calamitous situation—their communion with their Creator was intercepted, and they vainly attempted to hide themselves from the all-seeing God, whose favour they had forfeited, and whose indignation they feared. The Almighty called to them both, under the name of Adam, and which of the two first answered, is not apparent. To the twelfth verse, and, the man said, "the woman whom thou gavest to be with me, she gave me of before the tribunal of Jehovah, and both pleaded guilty to the tree, and I did eat." The culprits were then arraigned charge of eating the forbidden fruit; and thus was sin introduced with all its direful consequences. Unhallowed lust for dominion, and the strong oppressing the weak, are not amongst the least of its calamitous train of evils. The woman lays the blame on the serpent, and Adam lays the blame on his wife, or rather on her Maker, "The woman whom thou gavest to be with me." Neither of the pleas were received, as even a palliation of their crime.

Mr. Henry, when commenting on Gen. iii. 12, brings a grave charge against Adam. He says, that "Adam should have taught his wife, and not be taught by her." This is in anticipation of the theological *doctorate*, 1 Cor. xiv. 35. So we see Adam is charged with a *sin of omission*, in not teaching his wife before he had eaten the forbidden fruit; but any thing to represent Eve as a mere machine in the hand of Adam.

We have already said, that Adam and Eve were arraigned before the tribunal of Jehovah, and pleaded guilty to the charge preferred against them. The Almighty pronounces sentence against the transgressors, and begins with the serpent, Gen. iii. 14, 15, a part of which was, "I will put enmity between thee and the woman." And most literally has this prediction

been fulfilled. He has manifested his enmity to the *woman literally*, and her seed. He has a peculiar hatred to his first victim. Wherever the prince of darkness sits brooding over any land, there women are immolated on Moloch's altars, as women's tears, and groans, and blood, are acceptable offerings to this horrible monster. And in proportion as any country advances in moral and intellectual improvement, in the same ratio does woman approximate to an equality with man. But the serpent's malignity is to recoil on his own head; the sentence to him is one of degradation and final vanquishment, but to Adam and Eve a promise of the blessed recovery of mankind from the calamitous situation into which they had plunged themselves, and of which recovery the woman was to be an honoured instrument. Her blessed Seed was finally to triumph over this fell destroyer, which was calculated to act as an exhilarating balsam on their dejected spirits. God's purposes were not to be frustrated by the machinations of this malignant enemy, though by his subtlety he deceived the woman; still it was true, that it was "not good for man to be alone." She continued to be "a help-meet for man," and God would have a seed of mankind to serve him; and after their pilgrimage was ended on earth, to dwell with him for ever in heaven.

God next pronounces sentence on the woman, verse 16, and then on Adam, verses 17—19. The Almighty informs the woman, that as one of the fruits of her disobedience, "Thy desire shall be to thy husband, and he shall rule over thee," or as the margin reads, subject to her husband. Her family cares and sorrows ("in sorrow shalt thou bring forth,") would render her subject to him for her temporal nourishment, which, together with his superior physical strength, would be powerful engines in his hands for oppression. Now this is evidently no command to Adam to rule his wife, for it was a declaration given to Eve. Whenever the Almighty invests any with authority, he gives the commission into their own hand, with an injunction to exercise it, and directions how it is to be exercised, which is not the case here. This is nothing else but a *prophecy*, and *most literally* and universally has it been fulfilled, with few exceptions, during all ages, both in barbarous and civilized countries to the present era. Thus stands *woman*, a being *ruled* in the *fami-*

ly, in the *church*, and in the *state*, all based on the *supposed authority* of the *husband*. It is certainly a fact which cannot be successfully contradicted, that more sighs and groans have ascended to the God of the oppressed from this source, than from all other inflictions by man in cumulo.

The page of history teems with woman's wrongs, and is wet with woman's tears. The following affecting anecdote may give some idea of the sufferings of woman among the aborigines of America, and is a true picture of her treatment in almost all barbarous countries. "Father Joseph reproved a female savage for destroying her infant daughter. She replied, 'I wish my mother had thus prevented the manifold sufferings I have endured. Consider, father, our deplorable condition. Our husbands go out to hunt; we are dragged along with one infant at the breast and another in a basket. Though tired with much walking, we are not allowed to sleep when we return, but must labour all night in grinding maize and chica for them. They get drunk and beat us, draw us about by the hair of the head, and tread us under foot. Would to God my mother had put me under ground the moment I was born!'" Though women in civilized society are generally not over-burdened with labour, yet they are always reminded, that household duties are their sphere of action—some kind of bodily labour. And it seems as if there had been a league formed to crush the immortal mind of woman; she is divested of a great portion of her natural and inalienable rights, and woman is still a degraded and subordinate being.

The universality of the exercise of this rule is sufficient, of itself, to demonstrate that it is *not a command* of God, but a *prophecy*, the fulfilment of which is a convincing proof of the authenticity of Divine revelation. And it may be said as a general rule, that the more *meek and heavenly-minded any man becomes, the less he exercises this rule over his wife*, as he considers her a being capable of willing and ruling herself, and his heart does safely trust in her, knowing that she was appointed by God as his associate in the government. And is it not also true as a general rule, that the more wicked and carnally minded any man is, the more scrupulous regard he has to the will of God in ruling his wife? Now, we know, "the carnal mind is enmity against

God, and is not subject to his law." It is not very hard to discover from whence this rule proceeds. If it is a command of God, that a man is to exercise this rule over his wife, it is imperatively his duty to do so; and the end of the rule ought to be specially taken into view, which in this case is penal. He must rule in such a manner as to make it felt as a penalty; and it would be a burlesque on authority to say he had not the necessary means of coercion, which is very different from what the Apostle speaks of, "loving, nourishing and cherishing her, as the Lord the church." Christ does not inflict any of the penalties of the broken covenant on the church, for he bore them in his own body on the tree.

We have been gravely told, "that it was a great mercy that it was to her husband that woman was made subject, and not to a stranger." The Psalmist had a different opinion; he said, "For it was not an enemy that reproached me, then I could have borne it; neither was it he that hated me that did magnify himself against me," Ps. lv. 12, 14. As far as God's providence is concerned, he certainly is merciful, as well as just; and we thank God that women are not the oppressors. We have also been told, that as it is a Divine penalty, it should be meekly borne, and not endeavour to thwart a Divine sentence. It is certainly lawful to say, "Deliver me from the oppression of man,"—"Father, if thou be willing, remove this cup from me." On parity of reasoning, our brethren should use no effort in *removing* thorns and thistles, but *cultivate* them, lest they would *subvert* a *Divine penalty*—should always "eat their own bread in the sweat of their face," and they should not use *any means* to prolong life, as *death* is a *penalty* of the broken covenant.

Now, if Adam had a commission to rule his wife, then Cain had a commission to rule over Abel, for the identical words are made use of. We think, it would be a great mitigation of Cain's crime, if this was the case. Perhaps Abel was not sufficiently submissive to Cain, when talking together in the field; and as Cain was set in authority, he might consider himself authorized to enforce it by coercion, as it would be rather a burlesque on authority not to have the requisite means to enforce it. But we do not think that Cain was invested with any authority over Abel, as Adam



and Eve were both living at the time, and lived many years afterwards. The probability is, that Adam and Eve were not more than one year older than Cain, and there was no need for Cain to rule the family. It is more than probable that Abel was dependent on Cain for his temporal support in a great degree—Cain being a tiller of the ground, from which source comes bread the staff of life, and Abel's avocation being that of a shepherd, from which source, in that period of the world, nothing but milk could be obtained—as the permission to eat flesh was not given until after the flood;—and Cain's physical strength gave him the power, and he did rule over him with a vengeance.

It has been objected to as being a prophecy, because "shall rule over you," is used instead of *will* rule over you. Now the very same language, which we have just considered, is made use of respecting Cain and Abel. The same word *shall*, is used respecting the servitude of Canaan, Gen. ix. 25, 27, (which is the slave-holder's indisputable commission, to inflict the curse on the Canaanites;) the same word is used, respecting Abraham's posterity being servants in the land of Egypt, Gen. xv. 13, also Matth. xxvi. 23, 34, with numerous other passages, which are prophecies. And on this mode of reasoning, the serpent was also a commissioned officer to inflict a penalty on the woman and her seed. "And I will put enmity between thee and the woman, and between thy seed and her seed it shall bruise thy head, and *thou shalt bruise his heel*," Gen. iii. 15. Another objection to its being a prophecy, is, because it is not universally and individually fulfilled; because every man does not exercise this rule over his wife. Now we think there never was a prophecy of so extended a nature more literally and universally fulfilled. It is sufficient for the fulfilment of a prophecy, if it is fulfilled in a *majority* of cases, and women are ruled by men, religiously, politically, and in the domestic circle. It was prophesied of Christ, that all who should "see him, would laugh him to scorn," when he would be in his agonies on the cross, Ps. xxii. 7, 8. Now, we know all did not laugh him to scorn, for he had some who deeply sympathized, but a *great majority* reviled him.

We could give many more examples, but let this suffice.

The way this subject is represented, certainly leaves

great room for ridicule, were it not excluded by the grave character of the question. Eve being represented as weak and imbecile, compared with Adam's exuberant intellect, she being committed to his government and care, by the Creator. "As a man rules over, yet carefully defends and tenderly takes care of his own body." Adam neglects her instruction and care; weak and comparatively ignorant, she is suffered to wander alone, encountered by the wily adversary, she is deceived by his subtlety. Adam, instead of exercising his superior abilities by firmly withstanding the temptation on her offering the fruit, participates in the transgression, after witnessing the baneful effects it produced on her. As far as Adam and Eve were respectively concerned, he is rewarded and she is most ignominiously punished. He has the privilege conferred on him to be set officially over her, to inflict the divine penalty; and on parity of reasoning, Satan is also a commissioned officer, to inflict the penalties of the broken covenant on the woman:—thus the wrath of God has called into action both earth and hell to be his avengers—ministers of his wrath on poor imbecile woman. But our opinion is, that whilst man and Satan are volunteers in this magnanimous business, God in his providence overrules it, as a correction to both man and woman. That God ever appointed either man or Satan to any such official dignity, we utterly deny. This is man's commission: "As ye would that men should do to you, do ye also to them likewise," Luke vi. 31.

We do not envy the head or the heart of the man who may suppose it would have added any thing to Adam's happiness, to have been appointed an avenger to chastise Eve for her sins. She must have viewed him as an executioner of God's wrath, and not as "a nourisher." Even supposing her to be a gracious person, "no chastisement is joyous, but grievous," not correcting her as a parent for her profit, but, for her punishment; as a functionary of the law, and he at the same time a partaker with her, in her sin. Some cruel slave-holders understand what intense sufferings of mind they add to those of body when they force the husband to apply the brutal lash to the wife.

We consider it an important inquiry in the decision of this question, to ascertain, if possible, from the brief history of that

period, how the father of mankind discharged the duties of his distinguished office, of ruling his wife.

Scripture history is entirely silent respecting Adam's agency after the fall, except in naming his wife, and as father of his children. We find, when Cain was born, Eve gave him his name, as some think, considering him to be the promised seed, Gen. iv. 1. Again, when Seth was born, she gave him his name, indicating that she claimed the promise; verse 25, not one word of Adam's ruling. We are gravely told, that naming his wife is a further token of his dominion: if so, then Eve had all the authority over the sons. We have already said, that our brethren can see the emblem of their dominion, portrayed in signs and symbols, throughout all divine revelation. But it does not appear to us, to be an infallible evidence of authority; we hear that the neighbours of Naomi, named her grand-son, Ruth iv. 17, and called him Obed, a servant. Now it does not appear that they had any great authority over the child: we could give many more examples, but let this suffice. But as to the name Adam gave his wife; did he give her some unmeaning appellation, merely for the purpose of designating her? or did he call her wife, the correlate of husband, to remind her of his authority to rule her? No, he calls her Eve, which is life, because she was the mother of all living, in a sense that man is not the father, being the mother according to the flesh of the Lord Jesus Christ; designating her official standing in the human family, as one that was to be honoured, and obeyed, he evinced, he had no "enmity" to the woman—he was a good husband, he honoured his wife, and taught his sons by his example to honour their wives. Have his sons followed the example of their great progenitor? have they honoured woman, the mother of mankind? is she ever spoken of in the human family, as mother, except, perchance, about her own hearth stone? No, she is uniformly held up as *a wife*, *yoked* and *fettered*, considered an *alien*, and a *fugitive* in the human family—imbecile in mind, a taunt and a proverb—divested of all inherent rights except the right to life, and protection from personal abuse, if unmarried; but the husband, "in case of gross misbehaviour, (himself being the judge) may lock her up in a closet, he may bind her with cords," he can correct her as an inferior, instead of treating her as a companion

and equal, as a rational, and moral being like himself, and she has professedly a right to pay adoration to God in his house of worship, and any other rights she may receive, are wholly from their grace. They would do well to remember the fifth precept of the decalogue, the first commandment with promise. What gratitude have they returned for a mother's sorrows, and a mother's ardent love, and unceasing care and vigilance, which follows them when all others fail, whether in the cradle, in a prison, or on a gallows.

Well may woman exclaim in the language of holy writ, "I have nourished and brought up children, and they have rebelled against me." "I will put enmity between thee and the woman." Hence the prophecy is fulfilled.

We have been rather prolix on the creation, and fall of man, but we considered it an essential part in the discussion of this question. We know that it is generally conceded, that all have equal natural rights; yet notwithstanding this concession, there are natural causes assigned for all the deprivation of rights that women sustain, 1 Corinth. viii. 9, 1 Timothy ii. 13, 14, is quoted for this purpose. Adam being first formed, gave him no right to rule, for *the beasts were formed before him*; he had no right to rule one of God's most insignificant creatures, except a grant given him by the Creator. The psalmist enumerates man's (mankind's) subjects, to be the whole irrational creation, Ps. viii. 6, 8, but not one word of man's dominion over woman; now we flatter ourselves, that if we have been so happy as to make ourselves understood, that we have conclusively shown, that there is not the slightest evidence that there was any distinction in the human family at the creation, in respect of rights, nor is there any evidence, that there was any deprivation of rights after the fall, but that woman always retained her pristine dignity, equal with man. First, we have shown that the design of creating man and woman was simultaneous in the divine mind, and whatever design God had in creating man, woman was the same; man being the generic term. Both being created in the image of God, with dominion over the world, and its inhabitants. Second, we have shown that woman was created with individuality, capable of using that mode of expression, I myself, and *not created a wife* yoked

and fettered, *merged* in the *husband*; individually, only responsible to God, the same as man, and made of the same substance of Adam; one blood, consequently created equal. Third, so far as man and wife are concerned, they were pronounced one, and where there is no divisibility, there can be no superiority, nor inferiority. The Jews were for stoning Christ for blasphemy, when he said, "I and my Father are one," considering that he had made himself equal with God—He tacitly acknowledged the justness of their inference. We have shown that Adam and Eve constituted one in the covenant of works, and represented their posterity. First, because a covenant made with Adam for posterity, when he was alone, and always to remain so, for any thing he knew, would be really an anomaly. Second, because by God's ordinance, the mother has as good a right to the children as the father. Third, because posterity suffers on her account, and, Fourth; positively because the Apostle says that "the woman was in the transgression." And "where there is no law, there is no transgression." Next we showed that man was not invested with any dominion over woman, in consequence of the fall. First, because the declaration, "thy desire shall be to thy husband, and he shall rule over thee," was not a command given to Adam, but a declaration given to Eve, and was a prophecy; and has been literally and universally fulfilled, and was *specially fulfilled* in *heathen countries*, and among *carnally-minded men*.—"The carnal mind is enmity against God, and is not subject to his law."—Hence this could not be a law of God; and as a general rule, *the more heavenly-minded any man, or set of men became, the less they exercised this rule*. This declaration being penal, showed that it could not be a command given to the husband, for his duty was "to love, nourish, and cherish her, as the Lord, the church." Christ inflicts none of the penalties of the broken covenant on the church. And on parity of reasoning, it would constitute Satan a commissioned officer, to chastise the woman for her sin, and to bruise the heel of the blessed Seed, and was identical with other expressions, which were prophecies.

But we are not left to inferential reasoning on this subject, we will now produce positive testimony that woman stands equal with man, in authority in the human family. When

the moral law was written on tables of stone, by the finger of God,—which at the creation was written on the fleshly tables of the heart,—she was there placed in authority, equal with man; as implied in the fourth precept of the decalogue, and directly expressed in the fifth, Exod. xx. 8, 12.

From what has been said, our position is, that “all mankind are created equal, and have certain inalienable rights, among which are life, liberty, and the pursuit of happiness;” consequently these rights cannot be alienated by any contract whatever, because the duties they impose are unchangeable. There is no plainer, and more incontrovertible truth, than is the entire brotherhood of the whole human family. First, they are all created in the same image of God. Second, “they are all made of one blood;” “have we not all one father, hath not one God created us?” Mal. ii. 10. Third, but one Redeemer—Fourth, all candidates for an endless eternity. Fifth, but one theatre of action; and sixth, but one moral law:—whatever is morally right for a man to do, is morally right for a woman; their duties being the same, their rights also must be the same, duties differing in individuals according to circumstances.

To confer rights on account of sex, or colour, is preferring the physical, or material organization to the immaterial. “God is no respecter of persons.” Human nature is a unit, and the exterior an incident. Physical organization may give advantages in facilitating arduous duties, but has nothing to do with rights. There must be some definite standard of rights—if one portion of the human family *have less rights* than another portion, *how much less*, is a question which never can be satisfactorily settled. For example, supposing the legislature of our state would ordain, that if a man died intestate, that a daughter should have a less amount of the estate than a son, without giving any definite apportionment, how would the estate be settled? Why, just according to the caprice, or judgments, whether ill, or well informed of those, whose province it was to decide. There might not be two estates in a county settled on the same ratio. So it is with those who make a diversity of rights in the human family; scarcely two agree in sentiment. They are manifestly Babel builders, because their language is confounded.

But it is said, that there are created or conventional rights, which people can claim no right to by nature. Our revolutionary fathers did not think so; the very rights which are called conventional, or created rights, are the rights for which they poured out their blood like water, and called them natural rights. We deny that there is any such thing as *conventional* or *created rights*; as we can have no rights but what belong to human nature. Persons have a right to form conventions, and make their own terms of membership, so far as their fellow men are concerned, provided they do not violate the rights of others. Conventions *cannot create rights*; if entering into conventions could create rights, rights might be created, ad infinitum: it is He that created the world, that only creates our rights. He that prescribes our duties. New relations impose new duties, but they create no rights: we form these relations in consequence of our natural rights.

Now if women have equal rights with men, they must know they have equal responsibilities; they are not to appear on this theatre of action as idle spectators taking no interest in passing events going on in the world. As members of the great human family, whatever is for the interest of mankind, should interest them. And as woman was created an active moral agent, designed as a help-meet for man, the question arises, is she designed a different field of action by her Creator? We answer, no! Or is she *under* man's direction to be plyed by him as machinery: is "he her law?" we most emphatically answer no: the Lord is only our king and lawgiver—we have one master, even Christ, and all his disciples are brethren—man only is our fellow servant. "It is not in man to direct his steps," and how can he direct woman's? Man, though of yesterday, is wiser than his Maker, declares it is good for him to be alone, in the active agency of this world: but will it do for an answer at the bar of God, when he inquires of woman, has she performed the work he assigned her, to say, Lord, I was created a woman, and the man thou hast given to be with me, would not permit me to perform the work you assigned me.

But whether we are to obey God or man, there is no choice left; we must obey God. The doom of the unprofitable servant is appalling: one portion of the human family is not to roll up their talent in a napkin, and the residue to trade on theirs,

nor one portion to put their light under a bushel, and the others to have theirs placed on a candlestick. Let this suffice as a specimen for all other duties.

As moral, and responsible beings, men and women have the same sphere of action, and the same duties devolve upon both; there is not one moral law for man, and another for woman. But no one can doubt, that the duties of each vary according to circumstances, and according to our respective relations. The sphere of man and woman, are mere arbitrary opinions; differing in different ages, and countries, and dependent solely on the will and judgment of erring mortals. The word of God is the only infallible rule of faith and practice: nor is man's opinion of that word, the standard of our duty, but each one is to search the scriptures daily, for herself, and judge whether those things are so, that she hears taught.

CHAPTER II.

WOMAN'S RIGHTS AND DUTIES, IN THE FAMILY RELATION.

"Two are better than one; because they have a good reward for their labour. For if they fall, the one will lift up his fellow: but wo to him that is alone, when he falleth; for he hath not another to help him up." Eccle. iv. 9, 10.

We will now proceed to examine husbands and wives' relative standing in the marriage relation. We propose in this chapter to illustrate woman's duties by direct precept, legitimate inference, or approved scripture example—"to the law and to the testimony," we appeal; and as rights and duties, are correlatives, we will endeavour to ascertain her rights by examining her duties. First, the marriage contract is equally binding on both husband and wife. Matth. xix. 4, 9; 1 Cor. vii. 10, 11. They have equal claims on one another, personally, as far as it is lawful to surrender themselves, 1 Cor. vii. 3, 4. "The husband is to care for the things of the world, how he may please his wife;" and in like manner, "the wife is to care for the things of the world,

how she may please her husband," 1 Cor. vii. 33, 34. Now, this is certainly a privilege conferred on both, particularly if any are strong, they ought to bear the infirmities of the weak, and not to please themselves: "Let every one please his neighbour for his good to edification; for even Christ pleased not himself." The wife is to see that she "revere her husband," Ephes. v. 33. And the husband is to "give honour unto the wife," 1 Peter iii. 7. How happily God has made our duty and interest to correspond! Those enhance their own happiness who are "kindly affectionate one to another with brotherly love, in honour preferring one another." A situation where we have no exercise of the Christian graces, humility, self-denial, meekness, is an unpropitious atmosphere for Christian growth. It is both the husband and wife's duty to rebuke each other. Jacob rebuked, or remonstrated with Rachel, Gen. xxx. 2. Abigail gives Nabal, when the circumstances are taken all together, a pungent rebuke, 1 Sam. xxv. 37. Pilate's wife admonished him, in his official character, at a most momentous crisis. Matt. xxvii. 16. Where is the woman that would have the moral courage, in the *nineteenth* century, to admonish her husband on the judicial bench, in a public manner, how he was to decide, as did Pilate's wife? She knows public opinion would brand her as an impudent meddler, as having grossly violated female etiquette; but worse than all, Mr. Henry, the author of a commentary, which is a standard work, says, "That a man should teach his wife, and not be taught by her, and that women are always to be learners;" consequently, it was a sin in her to teach her husband, and it was a sin in him to comply with the requisition, as he thought he had. Now, this is a specimen of our modern ethics.

No scripture example occurs to us at present, in which a husband admonished a wife; but it is undoubtedly his duty to do so, if necessary. Counselling together, Gen. xxxi. 4, Judges xiii. 22, 23. And to give what is morally equivalent to a command, if their rights are not respected. Gen. xxi. 10. Strange as it may appear, there is not an example in all divine revelation, of a husband *commanding a wife*, as in this instance of Sarah commanding Abraham: and it is sanctioned by God. Nor is there *one* example of a husband *commanding a wife*. That it was an allegorical figure, we

are informed by the apostle, in Gal. iv. But no doubt Sarah considered her rights invaded, (although she, by her faithlessness, was the cause.) *She only* was his lawful wife, and would have no rival in his affections; and by God's appointment she was the lawful guardian of her child, who was the legitimate heir to the estate; and woman has a natural right to protect property.

Husband and wife being one in the marriage relation, it is their duty without mutual consultation to represent each other, if either is incapacitated, from mental imbecility, or moral obliquity. And though it is officially the husband's duty to protect the wife, it is also the wife's duty, if necessary, to protect the husband. Abigail appeared as Nabal's representative, personally apologized for his insolent conduct, and pleaded her cause most eloquently and efficiently, and her conduct was highly approved of by David. 1 Sam. xxv. "He blessed God for sending her, and blessed her, and blessed her advice," &c., &c. And it is certainly the husband's duty to perform the same service to the wife, under similar circumstances. Although we have no example of it on Scripture record, it is almost universally believed that the husband is the wife's representative, but she not his. Each one has a right to worship God according to the dictates of their conscience. Acts v. 29, Rom. xiv. 4, 12. And last, though not least, as far as husband and wife are personally concerned, it is their duty to labour for each other's salvation, 1 Cor. vii. 16. It is their duty to impart to each other religious or profitable instruction of any character. 1 Cor. xiv. 35; 1 Pet. iii. 1. It is the husband and wife's duty, reciprocally, to provoke each other to love and good works; and, to promote this end, either may be the first to propose duties. 2 Kings iv. 10. It is equally their duty to give to charitable purposes. Prov. xxxi. 20. It is also their duty to give to benevolent and religious objects. 1 Sam. i. 24; Luke viii. 2, 3; 2 Sam. xix. 32.

It is equally their province to exercise the duty of hospitality. Gen. xviii. 2, 8; 2 Kings iv. 8. It is said in the latter portion of scripture, that a great woman of Shunem constrained Elisha to eat bread with her. There is no mention made of her husband's instrumentality in thus constraining him. Indeed, he is known only as the husband of the

great woman of Shunem. She proposes to her husband to have accommodations provided for Elisha; and when Elisha inquires how he is to reciprocate the kindness, he consults the woman what he will do for her: "Honour to whom honour is due." The history of such matters would be rather different in modern times. It would be, the Rev. D. D. breakfasted or dined, or lodged with the great Mr. —. They did not understand, in those days, among the Israel of God, the art of *woman-merging*. She retained her individuality. As husband and wife have a joint interest in their pecuniary means, either has a right to give against the expressed will of their companion, if circumstances demand—if their associate is imbecile, churlish, or both. 1 Sam. xxv. Mr. Henry, in commenting on this portion, says, "That Abigail gave this present to David, not only lawfully, but laudably, without her husband's knowledge, even when she had reason to think, that if he had known, he would not have consented to it," and proceeds to say, "Husbands and wives have a joint interest in their worldly possessions," &c. But in commenting on Proverbs xiv. 1, "Every wise woman buildeth her house," &c., he says, "She looks upon it as her own to take care of, though she knows it is her husband's to bear rule in." If so, how does he prove that Abigail gave of their worldly possessions, both "lawfully and laudably," against the express will of Nabal, when it was only Nabal's place to bear rule. She was both a robber and a usurper, from what he says on Proverbs. We have heard her conduct severely censured by some of our modern theologians. Though David was pleased with her conduct, of which he gave convincing proof, as he took her for a wife; and not only David, but the Spirit of God, speaking by David, approved of her conduct. But these were olden times; female etiquette, and the subordination of wives, were not then so well understood.

It is equally husband and wife's duty, to be well reported of, for good works; to bring up children, as far as nature has qualified them, and opportunity serves, Gen. i. 23; Numb. xi. 12. It is equally their duty to lodge strangers, wash the saints' feet, John xiii. 14. It is also their duty to relieve the afflicted, and diligently follow every good work, Luke x. 30, 37; 1 Tim. v. 10. The man is spoken of as ruling the

house, 1 Tim. iii. 4. It is spoken of as the woman's duty to guide the house, 1 Tim. v. 14. "The word translated 'guide the house,' is the same as that from which our English word despot comes, which shows us, that it includes in it the idea of unlimited authority." *Religious Monitor*, vol. 17, page 536.*

The man is represented as governing the male servants, and the woman the female. Ps. cxxiii. 2. When Hagar had fled from the face of her mistress, the Almighty accosted her, as Sarah's maid, and told her to return to her mistress. Gen. xvi. 9.

Let this suffice to show that husband and wife are equals personally, that they are also equals in giving to benevolent and religious purposes, and in the hospitalities of the house, and over the servants of the family.

We will now examine husband and wife's relative standing, in the parental relation. "The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband;" and in consequence of sanctification of either one, the children are holy, 1 Cor. vii. 14. Father or mother has equal authority to devote them to God, 1 Sam. i. 28. Hannah devoted Samuel to the Lord. There is no instance on scripture record, of a father devoting a child to the Lord in this manner. But that either parent has a right, (in the child's minority,) to do so, if the other does not object, we have no doubt. Either parent made marriage contracts for the child, Gen. xxi. 21; also chapter xxiv. And both parents were consulted as to marriage, Gen. xxviii. 7; Judges xiv. 2. It is the duty of both parents to instruct their children, Prov. iv. 1; xxxi. 1, 9. Here Lemuel's mother directed him how he was to conduct himself personally, and also how he was to conduct the affairs of his kingdom. Now, although Solomon was the wisest of men, and had arrived at mature age and judgment, he was not ashamed to acknowledge the instructions of his mother. This shows that a mother's instruction is not confined to the nursery.

* The *Religious Monitor*, of which we will have occasion subsequently to speak, is a respectable periodical, edited by a minister of the Secession church, and supported, principally, by the patronage of its members, and is at this time published in Philadelphia, under the title of the *Evangelical Repository*, and edited by Rev. Joseph T. Cooper.

It is both father and mother's province to legislate for the child, provided, in all cases, that they keep the end of their authority in view, that is, to bring up their children "in the nurture and admonition of the Lord." Prov. i. 8, viii. 9. "My son, hear the instruction of thy father, and forsake not the law of thy mother; for they shall be an ornament of grace unto thy head, and chains about thy neck;" and essentially the same, is vi. 20, and 2 Tim. i. 5. It is equally their duty to rebuke and chasten, Deut. xxi. 18—21. Children are to fear both parents. Levit. xix. 3: "Ye shall fear every man his *mother*, and his father." We believe this is the only place in scripture, where fear is spoken of, relative to parents, and here the *mother* is placed *before* the father; not that she is to be *more* feared, but that she is to be *equally* feared. God has most particularly established the authority of the mother: as she is the weaker vessel, she is more liable to be disrespected.

It appears, on examination, that the "whole sex are not put under subjection, and made inferior," for every man is to *fear* his *mother* and his father. It is a most unwise thing to endeavour to subvert the influence of the mother,—considering, that on her principally, devolves the arduous and momentous duty of training up children "in the way they should go." Her hand should be strengthened, and her heart encouraged in her important and honourable character, *mother*. The conduct of Solomon on his mother's approach illustrates the high esteem he had of the maternal dignity. 1 Kings ii. 19. There was not a man in the kingdom, (his father being dead) but what would have been expected to have made obeisance when approaching the king. But on his mother's approach, "he rose up to meet her, and bowed himself unto her, and caused a seat to be set for the king's mother, and she sat on his right hand," though he was king and she a subject. Yet the *regal* dignity bowed to the maternal. The same penalty is annexed to the crime of dishonouring both parents, Prov. xxx. 17, and both of these authorities are alike established, with all the thunderings of Sinai, indirectly in the fourth precept of the decalogue, and directly in the fifth. To the latter there is annexed a promise, and under the judicial law an appalling penalty.

It may be in consequence of the obtuseness of our mental

vision, but we cannot see that the father has a punctilio of precedency over the mother, in respect to the children. We have shown from positive declarations, legitimate inference, or approved example, that husband and wife are equals, personally, and they are conjointly rulers of the family. That they are alike accountable to God for the duties devolving upon them as possessors of property, and as rulers over the members of their household, whether servants or the strangers that are within their gates, *Exod. xx. 8, 11*, and that they have alike duties and authority in the parental relation. It is truly astonishing with what precision the Almighty has prescribed the duties devolving on woman in the family relation; he has left no room for man's legislation. No, God is the legislator of families, and has appointed husband and wife only as executive officers, and it is at their peril if either prevents their fellow-labourer from performing their Lord's work.

The xxxi. chapter of *Prov.* is a beautiful epitome of woman's standing and duties in the family relation. The woman there described is represented as exercising all the functions that would devolve on a widow,—10th verse, "her price is above rubies," inestimable. 11th, "The heart of her husband doth safely trust in her." He leaves her to the due exercise of her intellectual faculties, he considers her capable of "taking care of herself." Our intellectual faculties are like our physical; exercise is indispensably necessary to promote their growth. He leaves her to think, act and speak, for herself. By the exertions of her physical and mental energies, her husband has no need of spoliations. 12th, "she will do him good, and not evil." By giving her the due exercise of the nobler attributes of man, it will promote his good as well as her own, and it will do him no evil, it will detract nothing from his glory. 13th, "she seeketh wool and flax, and worketh willingly with her hands," &c. From what source is she to seek her wool and flax, if not from the head? "From which all the body, by joints and bands, having nourishment," &c. It is the husband's province to provide with wool and flax. *Hosea ii. 5*. He provides her with the means, and she co-operates with him in his design; "she worketh willingly with her hands." It is the husband's duty to nourish and cherish the wife. But how could the

head nourish the body if the hands would refuse to put the food to the mouth, or if the stomach would reject it, or not digest it—she is an obedient wife according to God's ordinance. 14th, "She is like the merchant ships, she bringeth her food from afar." She is not a mere domestic drudge, confined to the inside walls of her mansion. The queen of Sheba went to the uttermost ends of the earth, to hear the wisdom of Solomon. Man is not to live by bread alone. 15th, "She rises whilst it is yet night," &c. She knows that drowsiness covers a man with rags, so, also, a woman. It is her province to see that her household has their meat in due season. 16th, "She considereth a field and buyeth it." She reflects before she purchases. What! a wife purchasing property on her own behalf! Yes, truly, a wife has a natural right to acquire property. 17th, "She girdeth her loins with strength." Her moral and intellectual faculties become strengthened, as well as her physical, by the due exercise of all their functions. 18th, "She perceiveth that her merchandize is good." She hath the approbation of her own mind, as God has given her ability and opportunity of performing her duty in the station he has placed her. 19th, "She layeth her hands to the spindle." She is industrious; she knows that God's declaration is, that if any will not work, neither should they eat. 20th, "She stretcheth out her hands to the poor." She is not the selfish churl that devotes her whole time and property to her immediate family. The poor and needy are also the objects of her solicitude, "the *world* is her *country* and its inhabitants *her countrymen*." 21st, "She is not afraid of the snow." By her industry, her household are well protected from the inclemencies of the weather, and she inures those under her tuition to industry and economy; exercise strengthens both mind and body, prepares them to endure the chilling blasts of adversity: but she especially trusts in the promises of that God who clothes the grass of the field, knowing he will much more clothe her and hers, if they "seek first the kingdom of God and his righteousness." 22d, "She maketh herself coverings of tapestry." She is not sordidly penurious in her clothing, nor is she gorgeously profuse, but dresses according to her ability. But, above all, she is clothed with the Christian graces, "the hidden man of the heart, even of a meek and

quiet spirit." 23d, "Her husband is known in the gates," &c. His wife gives tone to his character; he is not only known by the character of his costume, but he is known from his placid and cheerful countenance: unaccustomed to domineer his looks are not imperious; he is meek and benign in his aspect. God has given him a *help-meet*, in the true sense of the word, to help to console him in his sorrows; a counsellor in his difficulties, who wisely partakes with him in his joys. She is his "crown and his glory. Houses and riches are the inheritance of fathers, and a prudent wife is from the Lord." 24th, "She maketh fine linen and selleth it," &c. She is also a merchant; having the due exercise of her talents, she shows herself capable of transacting any business; which, instead of being any diminution to her husband's honour, promotes both his honour and interest. 25th, "Strength and honour are her clothing," &c. Although she is the weaker vessel as to physical organization, yet God hath clothed her with moral and intellectual strength, which is incomparably more honourable and efficient than if she had the physical strength of a Goliath without moral and intellectual qualifications; and having well exercised these qualifications through grace here, she will rejoice with God in heaven throughout eternity. 26th, "She openeth her mouth with wisdom." She has a well cultivated mind; the latent powers of her mind have been developed by exercise; she has been permitted to think, speak and act, for herself, so that her judgment has grown and arrived at maturity, which qualifies her to act as a legislator; in her tongue is the law of kindness; she speaks the truth in love, which is equivalent to a law. 27th, "She looketh well to the ways of her household." She does not let one duty interfere with another, although she is employed in so many avocations. (It is generally supposed, that if women were permitted to attend to any business out of the "kitchen and parlour," their domestic duties would be neglected.) 28th, "Her children arise up and call her blessed," &c. Often has a mother's wholesome lessons and ardent prayers followed her children through their diverse meanderings of profligacy and debauchery, and acted as monitors, continually sounding in their ears to return to the path of duty; and were the means, through God, of preventing them from irretrievably sinking

in the sea of vice. A majority of men who have risen to eminence and usefulness in the world, have attributed their success, in a great degree, to the wise instructions and good conduct of their mothers. Children who have such mothers have much reason to call them blessed, and to bless God who gave them. 29th, "Her husband also, and he praiseth her." He is not only the nourisher but the cherisher, *ex officio*. He cheers her and praises her, which strengthens her hands and encourages her heart in her arduous duties. He has no invidious fears that his wife will eclipse his glory; he knows *her honour is his honour*. Nor has he any anxiety to show that she is a mere machine in his hand. He is too magnanimous to desire to detract from her stature in order to add to his own. He says, "Many daughters have done virtuously, but thou excellest them all." Christ said of the spouse, "She is the choice one of her that bare her." 30th, "Favour is deceitful, and beauty is vain," &c. Favour that is not predicated on something more substantial than beauty is but vanity, and passeth away. "But she that feareth the Lord shall be praised." 31st, "Give her of the fruit of her hands," &c. "By their fruits ye shall know them." Her fruits are evidences of her faith and charity. She gives good reason to be well reported of for good works.

The character of a good wife is here illustrated by its practical operation. The way to test the correctness of a theory, is by its practice. This is represented as a happy and prosperous family. This is the influence that a wise and good woman would have on the interests and happiness of a family, under the most favourable circumstances. That many women would not approximate to such a character, under any circumstances, we readily admit. But that many would in a good degree approximate to this character, who are now passive drones, if they were placed in the favourable circumstances here represented, we have not the least doubt. The popular theory of the relative standing of the sexes, particularly in the marriage relation, lies like an incubus on woman's energies, and inflates the other sex with pride and self-sufficiency. It is the general opinion that woman, on her marriage, alienates many of her rights, and that they are merged in the husband. Now, woman can no more alienate

her rights than man can his, because the duties they impose are unchangeable. She is always held responsible to God as an individual, the same as she was before marriage. Marriage creates new duties, but obliterates none, consequently, she cannot alienate any of her rights. She may suspend the exercise of some of her rights, or exercise the right in another way. Several of the rights which this virtuous woman, whom we have had under consideration, has exercised, are among the rights which woman is supposed to alienate by the marriage contract.

We have summoned a host of witnesses from the unerring standard to give testimony on this question, and they all agree that husband and wife are equally responsible to God for the same moral duties, in the marriage relation; consequently, when their duties are the same, their right must also be the same. We might here rest the case. No obedience which the wife owes the husband, can contravene these statutes of heaven. God's moral precepts are like the natural planets, each revolving in its own orbit, without coming into collision. Woman is to be judged by the same law as man. "For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." Matt. xxv. 35, 36. And that these duties are particularly incumbent on woman, is seen from 1 Tim. i. 10. These are family duties, and demonstrate that a wife, as one of the heads of a family, has liberty to perform these duties, without let or hinderance. We cannot serve two masters. We are aware that there are objections urged against this theory, which are supposed to be unanswerable. We propose to consider them in the succeeding chapter.

From the testimony we have adduced on the question under consideration, our position is, that husband and wife, united, constitute the heads and governors of the family, and that God has made them equally responsible for all moral duties belonging to persons standing in that relation; and as they have equal responsibilities, they have equal rights. And that neither can nullify the lawful acts of his associate. When we speak of a law, we mean the law of God, and not the law of man's device. If the husband has the authority

to nullify the wife's acts, it cannot be said she has any authority at all. He can no more nullify the command of God to obey the mother, than she can nullify the command to obey the father, provided the command is lawful. The commandments of God are not to be nullified by the traditions of men. Husband and wife, each contributing what amount of knowledge they are in possession of, for the good of the family—or either waiving their opinion, for their companion's good to edification, “for even Christ pleased not himself.” And “let the husband care for the things of the world, how he may please his wife, and in like manner the wife the husband. And let the wife see, that she reverence her husband,” and manifest it, by showing a due respect for his opinions; and in like manner let the husband see that he honours the wife.

Here is a field for both to exercise all their moral and intellectual endowments, and all the Christian graces; and that they will be often brought into requisition, we have not the least doubt. We appeal to the observation of all, that the nearer families approximate to this standard, the nearer they approximate to happiness and perfection. *One fact speaks more* than volumes of speculative theories.

We will no doubt be asked, if husband and wife are equal in authority, who is to settle the dispute, if they cannot agree in judgment? If they observed the rules we have laid down, there will be no disputes. If they have a disagreement at any time, whoever loves most, and possesses the most Christian grace, will submit for the time being, provided it is not immoral, or eminently prejudicial to their temporal interests. And if any chooses to award the greatest amount of the Christian graces to woman, we are satisfied. It is certainly the most desirable situation to be placed in. “Charity suffereth long, and is kind; charity seeketh not her own.”

It is certainly a very supposable case, that husband and wife may differ in opinion, respecting the regulation of family concerns, and we have at least three examples of it, on Divine record. Abraham and Sarah differed in opinion, respecting his son Ishmael, residing in the family, Gen. xxi. 9, 14. Also Isaac and Rebekah differed in opinion, which of the sons should receive the patriarchal benediction, Gen. xxvii.,—and Nabal and Abigail differed in opinion, respecting

the duty of giving a portion of their substance to a poor persecuted servant of God, 1 Sam. xxv.—We believe these are the only instances which are on scripture record, of husband and wife differing in opinion, relative to the regulation of their family concerns. *Strange* and unreasonable as it may appear, considering the popular theory on this question, *the wife had her will established, in those three instances.* Not because God would have the wife to have the ascendancy, but because in those instances *she was right.* Sarah effected her purpose by a firm dignified stand, and fearlessly asserting her rights. Rebekah effected hers by stratagem, which is by no means commendable; notwithstanding, the end she had in view was right, because her choice of the sons was God's choice. And Abigail effected her purpose by performing the duty devolving upon her, as one of the heads and governors of the family and their worldly possessions. Notwithstanding the possibility of husband and wife differing in opinion, as it respects the regulation of the family, God has made no provision for their conflict in sentiment;—it would be making provision to do what is wrong in itself. God has constituted them conjointly the governors of a family, and necessarily ought to be of one mind. Wherever there is a conflict between husband and wife, respecting the government of the family, they both fail to govern—"united, they stand; divided, they fall." Nor is there any bone of contention between them, as their interests are identical. Family government is of too momentous a character, to be sustained by one alone. On the supposition that the husband is the only governor of the family, or what is equivalent, the "ultimate appeal," he would always be alone in duties of the most arduous and momentous character; ruling the household, which is the foundation of society. On this principle it would not be true, that "in the multitude of counsellors there is safety." "Two are better than one," saith the Spirit of God, "because they have a good reward for their labour; for if they fall, the one will lift up his fellow; but wo to him that is alone when he falleth, for he has not another to help him up."

By the marriage relation, a very important society is formed, and the first organized on earth. By it a union is formed which is to last through life, thus their interests are

identified; the influence which this has on the parties is incalculable, either for weal or for wo. The influence of husband and wife, thus united, is vastly extended, and their duties increased. Each one may be considered, in some measure, to possess the benefit of whatever gifts God has bestowed on both, and each has in a great degree, the influence of both; hence the responsibility is increased in civil society, as well as in the domestic circle.

Woman holds an important station in society, as one of the heads and governors of the family. She can give tone to the character of both the husband and the family. "Her husband is known in the gates." How particular she should be, in common with man, to cultivate those faculties which qualify her for her arduous and important trusts. She need not conceal herself behind her insignificance, because she is generally taught that she is a mere subordinate in the family, and has no responsibility but what the husband sees proper. She should remember that God holds her responsible, as much for the well-being of the family, and the duties arising out of that organization, as the husband; that is, if she is permitted to do her duty, and has corresponding qualifications. Both husband and wife ought to exert themselves, as if the whole well-being of the family depended on each individual. So acted the virtuous woman, whose character we have delineated in Proverbs. Woman's dignified position, in the family relation, should make her scorn, if no higher motive operate, to be a useless and prodigal member of the household, a mere drone on her husband's exertions;—although our moral and theological teachings are calculated to produce this effect.

One great and important duty which generally devolves on heads of families, is the rearing and educating of children: in this capacity, the woman has it in her power to make her influence felt for good, or bad, throughout every ramification of society. As to family government, we consider it a *theocracy*. God has given special directions for the management of the family, apportioned the physical labour of both husband and wife. The husband's duty is to provide for the family, and He has also given directions for the wife. The physical labour of both being apportioned, by no means excludes the co-operation of the other in each department. As to their moral duties, there is no distinction. As to chil-

dren, the child being incapable of conducting itself, God elects its parents, or some others standing in the same moral relation, and says, Bring up this child for me, that is, "in the nurture and admonition of the Lord." He gives direct precepts or laws, for the regulation of the parents; there are some blanks to be filled up, as to the choice of means. But the outlines of parental and family government are legibly written, and are a model in miniature for all governments, man and woman being appointed joint executors.

CHAPTER III.

OBJECTIONS CONSIDERED.

"Be not ye called Rabbi: for one is your Master, even Christ, and all ye are brethren." Matt. xxiii. 8.

CHRIST always retains the appellation of Master to himself. There is no aristocracy, or hereditary nobility; nor does any nobility whatever exist in Christ's kingdom, and in it there is no dignity of higher grade than servant. "There are neither lords many, nor gods many in his kingdom." Notwithstanding, this principle is legibly written in the gospel of Christ, so that "he may run that readeth it;" yet there is a portion of his followers who profess to be seated on His kingly throne, wielding his sceptre over a portion of their fellow-disciples, and representing their commission to be sealed and endorsed by Him. The one we have allusion to, is the authority the husband is supposed to be invested with over the wife, and is found recorded in Ephes. v. 22, 24. It is as follows: "Wives, submit yourselves unto your own husbands, as unto the Lord; for the husband is the head of the wife, even as Christ is the head of the church: and He is the Saviour of the body. Therefore, as the church is subject unto Christ, so let the wives be to their own husbands in every thing."

We believe that head and king, or law-giver, are generally if not almost universally considered synonymous; and we know Christ, as king and law-giver, rules the church absolutely, both temporally and spiritually. Now, here are

a power and authority supposed to be delegated to the husband, exceeding any other *power* ever delegated to any human authority—exceeding any power ever *claimed* by the *pope*.

The authority is one of momentous responsibility. If ever there was an infallible chair promised to the sons of men, here is an extreme case for its use. No wonder Milton represents Eve as saying to Adam,

“ My author and disposer, what thou bid'st
Unargued I obey ; so God ordains.
God is thy law, thou mine : to know no more
Is woman's happiest knowledge and her praise ! ”

Thus she must serve the *creature* instead of the Creator. Man *usurps* the *throne* of God. Milton's character of Eve is much admired, and our theological ethics correspond with it, with few exceptions.

Milton represents Eve to be liberally endowed with the spirit of her station. She is well aware that ignorance must be a prominent constituent part of her character. She says, “ to know no more is woman's happiest knowledge and her praise.” It is both her duty and her interest to be ignorant. A slave should not have much knowledge ; it would only make him unhappy in his chains. Knowledge being power, it is a dangerous element when on the side of vassals in all despotisms.

We will now proceed to examine this authority, which purports to be of such gigantic dimensions ; whether its foundation is firm or tottering. Truth never loses by inquiry ; there is no opinion worth holding which will not bear investigation. The husband is the head of the wife, which is supposed to be the foundation of his ruling.

We will first examine what functions the head is represented in scripture to exercise in the human system. Second : is the head in scripture represented as governing the body, or has it the exclusive attribute to govern ? Third : does Christ execute the office of king of the church in his mystical character as head ? First, the head of the individual. The metaphor is taken from the head in the natural body. When the human body is made a figure in scripture, it is evidently the functions the different members exercise in the animal economy that is spoken of, 1 Corin. xii. 14, 26, and has

nothing to do with ruling, nor the moral or intellectual faculties. The mouth is the avenue by which the whole body is supported. How would the mouth nourish the body if the stomach would always reject the food, or not digest it? God has established a law of sympathy in the human system, by which one part is in obedience and subject to the other. The whole body may be said to be subject to the mouth, as on it the whole depends for nourishment. The husband is the nourisher and cherisher of the wife, "the head from which all the body by joints and bands having nourishment," Colos. ii. 19. There is no other organization on earth, composed of different individuals, like the one we have under consideration; where two are so closely united as to constitute but one individual. Second: is the head in scripture represented as governing the body, or has it the exclusive attribute to govern? The head is never represented in scripture as ruling the individual; nor has it the attribute to rule, according to scripture figure. Mr. Henry says, when commenting on Ephes. v. 22, "The head in the natural body, being the seat of reason and the fountain of sense and motion, is more excellent than the rest of the body. God has given the man the pre-eminence, and a right to direct and govern by creation." That is, *every man* has a right by creation to rule *every woman*. He should have proved this by the *fifth commandment*—"Honour thy father and thy *mother*;" and he adds, "generally, too, the man has what he ought to have, a superiority in wisdom and knowledge." Another stab at the intellect. He locates the intellect in the head, and leaves woman a senseless trunk, to be governed as a ship by the helm wherever the governor listeth. Can a creature thus circumstanced be an accountable being? If governing themselves is to be a criterion, we do not think that our brethren show themselves, in the aggregate, any better qualified for governing than females.

Now all this assumption of Mr. Henry is wholly gratuitous, and not founded on one declaration of scripture. In no place in Divine Revelation is the head represented to be the seat of reason. When the seat of the intellect is spoken of, its location is uniformly the heart. (We have no idea of going into a phrenological discussion, for the purpose of

deciding where the intellectual faculty is located, but just follow scripture figures as we find them.) Solomon's wisdom is spoken of as being located in his heart, 1 Kings iii. 9, and xii. 4, 29. And wisdom located in the heart, Prov. xvi. 23, Hosea viii. 11. And when Nebuchadnezzar was bereft of reason, and driven from the society of men, it is said, "that his heart was made like the beasts," Dan. v. 21.

Again: wisdom is represented as being located in the heart, John xii. 40. We could multiply examples, but we deem it unnecessary. It may be asked, when Christ is spoken of as head of the church, would it be supposed that wisdom would be located in the heart? Wisdom is not the attribute that is brought into requisition when Christ personates the husband, or mystical head of his church, as the apostle has not left us to conjecture in what character Christ stands as head in this connexion. He says in his mystical character, (verse twenty-second,) it is love, condescension, sympathy, benevolence, and the other social graces, which are brought into exercise. The heart is the great fountain of the vital fluid, with its thousands of tributaries and distributors circulating through the whole system, carrying life and vigour to every part. Hence the heart is a very appropriate figurative location for wisdom, as it is designed for a direction for the whole man. Third: does Christ execute the office of king of the church in his mystical character as head? In no place in scripture is Christ spoken of as ruling the church in connexion with his headship. It is passing strange, that, if it is the "prominent trait" in the character of his headship to rule, ruling was not mentioned in connexion. In all places, where he is spoken of as exercising the functions of head of the church, the idea of nourishment is held out, or head of influences, Ephes. iv. 15, 16, and v. 29, Colos. ii. 19. We know that Christ is head over all things to the church, which is his body, Ephes. i. 22, 23. But are these all things his body?—these principalities and powers, whether good or bad? Certainly not. The exercise of the two headships is quite different. *Authority* is a *thing*. The head of a thing will not answer for the head of a person: the organizations are different, and every organization is governed by its own laws, and must be supported by its own appropriate aliment. We are well

aware that very few coincide with us in opinion on this question. We know it is generally, and almost universally believed, that *head* and *king* are *synonymous*. Yet, notwithstanding, we consider it our privilege and duty with the noble Bereans, "to search the scriptures daily, whether these things are so." We judge for ourselves on this subject, and on all others, though we hope we duly appreciate man's judgment as helps, and we consider it our duty to humbly show our opinion on this question, and let it rest on its own merits. If this sentiment is from God, it will prevail; if from man, it will come to naught.

We have been often surprised to hear ministers of the gospel saying king and head of the church, which appeared to us tautology, according to their view of head and king, and is equivalent to saying head and head of the church, or king and king of the church. Christ, as head of the church, is manifestly a figure of the same character, as when he represents himself a vine, and his people the branches. The branches receive their nourishment from the root—the human system receives its nourishment from the head. Christ is the mystical head of his church, or head of influences, in which character he unites with the church invisible, by which union she becomes "bone of his bones, and flesh of his flesh; the head from which all the body, by joints and bands, having nourishment," Colos. ii. 19. The mouth is the avenue through which the body is supported. The figure is taken from the individual human system. By union to Christ, grace is infused, by which she is enabled to obey his laws, as king and law-giver; or "bring forth fruit unto God," Rom. vii. 4. Christ says, "without me ye can do nothing," John xv. 5; "but with Christ strengthening us, we can do all things," Phil. iv. 13. In which character the church's obedience is not active, corresponding to a law or command, but passive. Her obedience consists in receiving this grace freely. Christ gives no laws in his mystical character. A head cannot act separately from a body. If Christ would give laws in his organized capacity, in conjunction with the body, the church would be an active agent in making her own laws, for "the head cannot say unto the feet, I have no need of thee."

Christ makes laws to govern the church in his own dis-

tinative character. All the functions that Christ exercises in his mystical character, are of a mystical nature. There is no mystery in Christ governing the church by written laws or statutes. He governs the church visible by written statutes ; but it is only the invisible (that is, true believers) that are one with Christ, in which character he works in and with them. Little as may be thought of passive obedience in a passive sense, did not Christ become obedient unto death?—and was it not the prominent means of procuring the salvation of sinners?

We have said that very few coincide with us in opinion respecting Christ's headship, but believe that king and head are synonymous ; yet, we are not alone in our opinion, as others have advanced opinions substantially the same. See Head, in the Symbolic Dictionary, embodied in the supplement, accompanying the Comprehensive Commentary. "Christ is called the Head over all things to the church," Ephes. i. 23. The apostle, in this passage, seems to have respect to the famous statue of Diana, who was the great goddess of these Ephesians. Her image was that of a woman, and her body covered or filled with breasts of a woman, to denote, as Jerome tells us, that she was the nurse, supporter, and life of all living creatures ; or, as Macrobius informs us, Saturn. b. l. c. 20, she represented the earth or nature, by whose nourishment the whole universe is supported. Now this gives a beautiful turn to the apostle's expression. The church of Christ is that body, that πληρωμα or fulness, which he upholds and enriches by his bounty. Diana was esteemed the nurse of all things, and her many breasts denoted her various methods and sources by which she conveyed her nourishment to the universe. Such a one the apostle tells the Ephesians Christ really was, for he filleth all things with all things. He filleth the church and all its members with a beautiful and rich variety of blessings ; hence John, who lived long at Ephesus, uses the same manner of expression. John i. 16. "And from his fulness we have all received grace for grace ;" that is, of every grace or celestial gift conferred above measure upon him, his disciples have received a portion, according to their measure. See Chandler on Ephesians. Ewald on the same. Another's views on the same subject :

“A VINE.—John xv. 5.

He is a vine; his heavenly root
Supplies the boughs with life and fruit.
O let a lasting union join
My soul the branch to Christ the vine.

THE HEAD.—Eph. v. 23.

He is the Head, each member lives,
And owns the vital power he gives;
The saints below, the saints above,
Joined by his Spirit and his love.—R. T. M.

Evangelical Repository, vol. ii. p. 528.

We will now examine the attributes that the Lord Jesus Christ represents himself to exercise when he personates the husband or head, for the purpose of ascertaining how it corresponds with his character as husband or head, which we have endeavoured to describe. We find him personating the husband in Isa. liv. 4, 10, which is nothing but a collection of gracious promises of everlasting kindness and mercy. We find him again personating the husband in Jer. iii. 12, 22, which are gracious invitations to return to her husband, though she had broken the marriage covenant; he earnestly entreats her to acknowledge her iniquity, and turn to him, and promises her spiritual food, the means of grace and salvation.

Again, he personates the husband in Hosea ii.,—where Israel is represented as an unfaithful wife that had dealt treacherously with her husband. He had most faithfully performed his part of the marriage contract, and supported her abundantly, still she had dealt treacherously with him; but he allured her to return, spoke comfortably to her, told her after her return that she should no more call him Baali, but Ishi—“both signify my husband, and had been used of God. Baali signifies ‘my owner, protector and patron,’ and indicates reverence and subjection. Ishi, ‘my husband,’ or literally, ‘my man,’ and is a compilation of love, sweetness and familiarity.” See Comprehensive Commentary, Hos. ii. 16. The patron and protector being the benefactor, and the person patronized and protected being the beneficiary, so far as that is concerned, the latter is subject to the former. For example, some protected and patronized the Apostle Paul, Rom. xvi. 1, 4. Now so far as the protection and patronage were concerned, the apostle was subject to them, and

owed them reverence and thanks, which he was never backward to give. But under the gospel dispensation, God would not as husband be accosted with the appellation of Baali, and would not represent himself under any character that would remind her (the church) that she was his beneficiary, but his intercourse with her would be on a perfect equality of condition. And the song of Solomon throughout is a representation of Christ's intercourse with the church, which is of a most familiar and endearing character—an interchange of loving and respectful commendations and mutual solicitations. He there represents himself as Ishi in the most emphatic sense of the word, a compilation of love, sweetness and familiarity. He solicits her in the most loving and respectful manner and with encouraging intimations, to comply with his invitations; ch. ii. 10, 11. The husband is the cherisher as well as the nourisher—and she solicits him in the same loving and respectful manner; ch. vii. 11. Christ, as husband, is pleased with this loving familiarity, and represents himself as yielding to her solicitations, as well as her to his.

As a king, she must maintain a respectful distance from, and attitude towards him, Ex. iii. 5, Josh. v. 14, 15, and his laws are peremptory and inflexible. There could not be a more inappropriate figure to represent husband and wife, than king and subject; and they cannot be compared, without placing man in God's stead.

Now we see from the character that the Lord Jesus Christ gives of himself as husband, it exactly corresponds with the character of his headship, which we have endeavoured to describe, and demonstrates that husband and king are separate and distinct, and that there is not one corresponding feature in the husband's character to that of king; excepting in one which is protector. He gives no laws or commands in the character of husband. He there manifests himself as nourisher and cherisher. He makes himself known by encouraging and alluring promises, and as dispensing spiritual support, the means of grace and salvation. Her obedience consists in receiving this grace freely, or her obedience, as we have said before, is of a passive character, not active, corresponding to a law or a command.

It is said in Acts vi. 7, "That a great company of the

priests were obedient to the faith," that is, they received it as the Divine testimony for their soul's salvation. In a passive sense Christ was obedient unto death, Phil. ii. 8. How could the church be obedient to Christ's laws or commands in the character of a husband, when he never gives any laws or commands in that character? We have been always taught by our divines, that the gospel gives no commands, but all promises of good news and glad tidings of grace and salvation. Does Christ as husband represent the law or the gospel? We answer most emphatically, the gospel. What a beautiful example for the friendly intercourse of husband and wife in the connubial relation, is contained in this divine song of loves, see Canticles throughout,—so far as the intercourse of the Lord Jesus Christ and the church can be compared to poor, sinful man standing in that relation.

We have often wondered that ministers of the gospel did not take it as their example when they were directing the reciprocal duties of husband and wife, respecting their treatment of each other personally. As we have said before, Christ in his intercourse with the church, in the Song, meets her in perfect equality of condition, as it respects authority. He says, "My sister, my spouse;" she says, "My beloved is mine, and I am his;" and is she not there acting as the obedient wife, according to God's ordinance? Most undoubtedly she is. Does it consist in her obeying His commands? By no means. He gives her no commands, he solicits her respectfully, and she does the same to him. In no one instance did he reject her solicitations. Nay, wonderful! he permitted himself to be constrained by her entreaties. Chap. iii. 4, "I held him, and would not let him go, until I had brought him to my mother's house." Though she in one instance, very undutifully, did not in a proper time, comply with his requests; ch. v. 2, 3. Husbands ought to bear in mind, as they wish to be considered the superior, that Christ is their only example. Her obedience consisted in her submitting to his nourishing and cherishing, chap. ii. 4, 6. "He brought me to the banqueting house and his banner over me was love," &c., &c. How could he have feasted her, or protected her, if she had refused to go into his banqueting house, or sit under his banner? Chap. viii. 5. "Who is this

that cometh up from the wilderness leaning on her beloved?" How could He have supported her, if she had refused to lean on him?

We by no means wish to be understood as saying, that it would always be the husband's duty to comply with the wishes of the wife, for in many instances it would be entirely wrong. But from the example we have before us, it is plain that it is as much his duty to comply with the wife's requests, provided they are right, as for her to comply with his, under the same circumstances; and that one has no commanding power over the other, as they stand in this respect on an equality of condition, which is most obvious.—He has no means of enforcing his laws or commands, he can inflict no penalty. A command or a law without a penalty amounts to no more than an advice. Christ as king inflicts a disciplinary penalty: "As many as I love, I rebuke and chasten," Rev. iii. 19, Ps. lxxxix. 32, 33.

We have been very lengthy in our illustrations of the metaphor *head*, as we considered it very important in the decision of the question under consideration. As the metaphor is taken from the individual human system, we have endeavoured to show what functions it is represented to exercise. We have shown, when the body is made a figure, that it is the functions which each member exercises in the animal economy, that is spoken of, and has nothing to do with ruling. That the government of the individual is democratic and that the head has not the attributes to rule according to scripture figure, as wisdom is always located in the heart, and that Christ is never spoken of as ruling the church in his mystical character as head, but acts in that capacity as nourisher and cherisher, or as head of influences, which we have shown to be the case, from the functions he is represented as exercising, when he is represented as husband of the church.

We have already said that our brethren can see their authority portrayed through all Divine revelation by signs and symbols—and these signs are explained according to *existing usages*, or, in many instances, they prove it by a play on words. Because a head of authority's business is to rule less or more, according to the laws of the organization, they take it for granted that the head of the individual

must exercise the same functions as the head of authority : never consulting scripture whether these things are so, and constructing most *important principles on the traditions of men*, which exert a most powerful influence in practice—turn one half of the human family into mere machines, and lay a responsibility on the other half that they are wholly unqualified to meet.

The wise man tells us that “He that ruleth himself is better than he that taketh a city.” We all have enough to do to rule ourselves, and more than enough—“it is not in man that walketh to direct his steps,” Jer. x. 33; and when he cannot direct his own, how can he direct woman’s? But blessed be God, woman is not left to be directed by her erring fellow worm, for the Lord is her lawgiver, the same as he is to man—the same moral law directs both; it is portrayed by an unerring hand, as we have endeavoured to demonstrate in the preceding chapter.

Christ has legislated for the family himself, and constituted woman an executive officer *equal* with the man, and has made her responsible to him, for her *equal quota* of *duties in every feature* in the family capacity.

We have already said, there is often a play on words without considering their connexion. As the word *submit* is made use of in Ephes. v. 22, in relation to wives, and ‘be subject’ and ‘obedient’ in others, lexicographers are consulted for the literal explanation of these words, and they are found to be words importing tremendous authority, and the same words are made use of to enforce obedience to civil rulers, therefore the husband’s authority over the wife must be of the same character. We have heard this promulgated from the sacred desk. We were not told whether he had the same means of enforcing his authority, to wit, the sword; but as the husband’s authority is proved altogether by inferential reasoning, it is a legitimate inference, that where an individual is placed in such high authority, they must have the requisite means to enforce it.

We will now proceed to examine whether these words, *submit*, *be subject*, and *be obedient*, &c., mean absolute subjection on the part of the governed, and unlimited authority on the part of those who govern, provided they do not infract the conscience. Eph. v. 21, “Submitting yourselves

one to another in the fear of God:" 1 Peter v. 5, an exhortation of the same import, where both *submit* and *be subject* are used: 1 Cor. xvi. 15, Paul exhorts the church of Corinth, to submit themselves unto the house of Stephanas for their work's sake, and to every one "that helpeth with us, and laboureth." What a formidable host of sovereigns, according to this way of interpretation!—not only Stephanas himself is to be submitted to, but his house and "all that helpeth with us, and laboureth." Now we know, that there were some women that helped with the apostle, and laboured, some that laboured *much* in the Lord; and it is more than probable, that Stephanas's household was in part composed of women.

It appears, these women were set up over the Christian portion of the whole region of Achaia with the same authority as the civil ruler, or Nero the emperor. Because the apostle made use of the same word, when speaking of their duties to them respectively. There is not one, which we have named who had the least authority to command (with the exception of Nero) though some of them may have had official standing. Still, it is evident the apostle had no reference to that, as the whole house of Stephanas is mentioned. But for their work's sake they were to be honoured and respected. Rom. x. 3, the apostle finds fault with the Jews for wishing to establish their own righteousness, and not submitting themselves to the righteousness of God; which submission would have been entirely of a passive character. And in a passive sense did Christ become obedient unto death, Phil. ii. 3. A great company of the priests are said to be obedient to the faith, Acts vi. 7. Thus, we see, neither *submit*, *subject*, nor to *be obedient* defines the character of the submission, subjection or obedience; but it must be defined or explained by the connexion in which it stands, and the duty the person owes us, and it may be either active or passive obedience.

Having shown that the words *submit*, *subject*, and *be obedient*, are to be defined by the connexion in which they stand, or the relative duties of the persons to whom they are addressed, we will proceed to give some thoughts on the relative duties of husband and wife, in the passage we have already cited, Ephes. v. 22, 23. See verse twenty-second;

“Wives, submit yourselves unto your own husbands, as unto the Lord”—twenty-third, “for the husband is the head of the wife, even as Christ is the head of the church, and he is the saviour of the body”—twenty-fourth: “therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing—wives, submit yourselves unto your own husbands,” &c. In doing so, you show obedience to God’s commands, and by this, you enhance your own interest and happiness, because your husband is constituted your head, even as Christ is constituted head of the church.

The head is a highly important member in the animal economy; it is not only the source of support, but it acts as a sentinel to the body, and it is also more exposed to injury, and is anatomically better protected. The husband’s character in temporalities corresponds to Christ in spiritual matters—He is the provider and protector of the wife; he is the saviour of the body; as the literal translation of Baali or lord imports. ‘My patron, my protector, and my owner;’ which character entitles him to reverence and gratitude. The husband is the source, or means by which the wife is enabled in a pecuniary point of view to perform her duty to God, to herself, and to her fellow man, (this is the general rule)—“Therefore as the church is subject unto Christ (in his mystical character,) so let the wife be to the husband in every thing.” The church is weak and inadequate of herself, and has not the means to perform her duty to Christ as king and lawgiver, but by union to him, he graciously gives her the means, and he gives her amply, and entreats her to accept of it—“Drink abundantly, O beloved,” which she is to receive freely, and not to be too proud to depend on her husband for her support. How could a husband perform his duty as nourisher and cherisher, if the wife were too self-sufficient and haughty to submit to his nourishing and cherishing.

A sister who is supported by a brother in the same way, would be obligated to submit, and be subject, as far as her support was concerned; nay, a father or mother who is supported by a child, would be under obligation to submit and be obedient, so far as that is concerned. How could a child support a parent, who is always offering resistance to any method he proposed for their support? The wife must cooperate with the husband in his labour of love for her support.

She should attend, when he knocketh and saith, "Open to me, my sister, my love; for my head is filled with dew, and my locks with the drops of the night." He had encountered the dews of the night, and inclemencies of the weather, for her support and preservation. Should she not anticipate his footsteps, and open even before he knocks, and not say, "I have put off my coat, how shall I put it on? I have washed my feet, how shall I defile them?" He is exposed to many perils in consequence of his labour—he is "in journeyings often," for her support—"in perils of water—in perils on the sea, in perils in the wilderness, in painfulness, in watchings, in hunger and thirst, and often in cold," &c., &c., imitating his Master's example, who gave himself for the church: in all these adventures she is an equal participant, and will not his love constrain her to love and reverence him, who suffers so much on her account, and show it by her cheerfulness to respond to his solicitations? Above all, she must reverence him, because God has commanded her to reverence him, whom he hath appointed to be her temporal supporter.

We apprehend the true way of ascertaining the authority of any officer, and our corresponding obedience, is by examining his own commission, and for this purpose we will examine the husband's duty, from the same chapter, Eph. v. 25, 33, and see how it corresponds with the duties of the wife, which we endeavoured to explain—"Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that He might sanctify and cleanse it, with the washing of water by the word; that he might present it to himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy, and without blemish. So ought men to love their wives, as their own bodies. He that loveth his wife loveth himself; for no man ever yet hated his own flesh; but nourisheth, and cherisheth it, even as the Lord the church: for we are all members of his body, of his flesh and of his bones. For this cause shall a man leave his father, and his mother, and shall be joined to his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church. Nevertheless, let every one of you in particular, so love his wife even as himself: and the wife see that she reverence her husband." This phraseology is truly remarkable, for an

instrument of writing, purporting to be directions, and a commission put into the hand of an individual, to invest him with the kingly authority that Christ has over the church, without the bare mention of the exercise of one function, belonging to the kingly authority. The priestly office is alluded to twice, but no allusion to the kingly, "He is the saviour of the body," "as Christ loved the church and gave himself for it." Now, what is the reason our brethren do not arrogate to themselves the priestly office of Christ? They have as much scripture authority for that, as for the kingly. Will the husband try the priestly, *atone for the wife's sins and suffer for her guilt?* Christ's offices *cannot* be divided; if the husband is the wife's king, he must also be her priest. We would have supposed the husband's commission should have read thus: husbands, rule over and legislate for your wives, as Christ rules over and legislates for the church "in every thing." But not a word of this. What! the husband invested with the kingly authority, whilst it is left optional with him whether he will exercise it or not! Most preposterous! To what is the wife to be subject? Why, for him to love, nourish, and cherish her, as the Lord the church. This is the end for which she is to be subject. Her subjection must be commensurate with his duty. Husbands are directed to love their wives, even as Christ loved the church, of which he gave the strongest evidence, when he gave himself for it. So ought husbands to spend, and be spent for the good of their wives. Christ also gave the church the means of sanctification, or spiritual food; that she may appear in due time a glorious church, not having spot or wrinkle, or any such thing. Christ honours and glorifies the church. He is pleased when she looks "fair as the moon, clear as the sun, and terrible as an army with banners." The husband should sustain the wife's authority in the family. So ought husbands to honour their wives, and as much as in their power provide them with every necessary good thing. The wife may be very unlovely, yet as God has constituted her the husband's body, he is to love, nourish, and cherish her, as he does his own flesh,—notwithstanding it may be even loathsome: thus does Christ with all the mystical members of his body, both in their individual and associate capacity. The church has been a very undutiful and ungrateful spouse to

Christ,—nevertheless he still continues to love, nourish, and cherish her.

We are not left here to conjecture in what character Christ represents himself. It is in his mystical character, in which, as we said before, he gives no laws, but manifests himself, as nourisher and cherisher; in like manner is the husband to nourish and cherish the wife. Blessed be God for this arrangement. He has constituted the woman weak and fragile, in her physical organization, compared with man. But the special reason is, she has a work assigned her which nature has not qualified the man to perform, on which depends the continuation of our species, which constitutes her an object of commiseration and sympathy, and renders her incapable of supporting herself. And for this purpose God appoints him nourisher and cherisher, and, that he may do it with cheerfulness and love, he constitutes her his own body. To which nourishing and cherishing she is to submit with cheerfulness and thankfulness. This violates none of her duties to herself, to her fellow man, or to God. And it infringes none of her husband's duties or rights, and imposes no burden on him, that he is inadequate to perform, in an ordinary state of health and capacity, with her proper co-operation. This duty might a Nabal render to an Abigail.

It requires no amount of superior intellect—it gives full scope for all the Christian gifts and graces. We have been asked by clergymen, if we did not hate this portion of scripture, in consequence of the opinion we hold on this question. We replied, that we loved all God's word, but this was one portion, among others, for which we had a peculiar regard—this portion of scripture points out the husband's duty *definitely* and the wife's corresponding obedience; and shows he has no authority to rule over the wife, for he is to love her as himself. He is to rule her no more than he would wish to be ruled, were their situations reversed. None but Divine wisdom could have devised a figure so well calculated to represent the endearing bonds that exist between husband and wife, or a figure that so strikingly represents the husband bearing the wife's griefs, and carrying her sorrows, and vice versa, as does this beautiful portion of scripture. If the most distant extremity experience pain, it is immediately communicated to the head. Or if one member of the body suffers

pain, of any kind, all the other members feel its poignancy, and suffer with it.

Nay! say our republicans, "she resigns her liberty as a small recompense for his support and protection;" that is, like Esau, she sells her birthright inheritance for a mess of pottage. No, she cannot alienate her liberty, for the plain reason that the duties it imposes are unchangeable. And if she could sell her liberty, she would be giving what would not enrich him, and make her poor indeed. His happiness is as much enhanced by union with her, as her happiness is enhanced by union with him. Her inability to support herself is, in a great measure, in consequence of her relation to him. From the present arrangements of society, men generally have monopolized every lucrative as well as honourable employment, and men receive double remuneration for the same amount and same kind of labour; and in consequence women have it not in their power to accumulate wealth as men. Notwithstanding all the disability they labour under, there are many women who support themselves genteelly, and even accumulate wealth. And as to man's moral improvement, he is certainly as much the gainer as is the woman, with all his boasted superiority. Criminal calendars show a great diminution of crime in married men, compared with unmarried.

We think, if our brethren would consider the awful responsibility they assume, by placing themselves on Christ's throne in the family, and wielding his sceptre over an accountable immortal being, perhaps with superior moral and intellectual endowments to themselves, they would shudder at the idea; but the responsibility is never taken into view. The light manner in which this subject is treated, even by those who are the greatest devotees of the husband's kingly authority, is really surprising: they merely make it a matter of jest! There is nothing more common, particularly at our marriage celebrations, than to hear even the minister himself cracking his jokes, about the husband's authority, and the wife's obedience! Is it a matter of joke for a man to be *inducted* into the kingly office of Christ over his fellow traveller to an endless eternity? "They should be serious, in a serious cause."

We hear of no such jests made about the obedience of

children to parents, or obedience to civil rulers, or ministers of the gospel. Now, none of the preceding wield such a sceptre as does the husband. Why is it made a matter of jest? Is it because it is too ludicrous to be treated with seriousness? It really appears so. What adds to the husband's responsibility is, the extreme intricacy with which his authority is involved. If he is to rule, he has *no precept*, nor example, to direct him how he is to rule his wife, or that he is to rule her at all: ruling his wife is never mentioned as one of his duties.

It is a remarkable truth, although the husband is represented to be such an absolute monarch, even in the nineteenth century, when human liberty is so well understood, and his authority professedly founded on God's word, that there is not one example in scripture, that is, an approved scripture example, of husbands commanding their wives.

Husbands solicited their wives in a respectful manner when they wished them to perform any thing,—such as, “I pray thee,” Gen. xii. 13; 1 Kings xiv. 2:—in the same manner the wife accosted the husband, 2 Kings iv. 10—22. We have heard one example brought forward, and delivered from Moses' seat, of Abraham commanding Sarah to bake cakes, for some strangers who were to eat bread with him, Gen. xviii. 6. Now, it seems to us, that they were much pressed for testimony, having the history of a dynasty of absolute sovereigns for a period of nearly four thousand years; and not a word of one of them issuing a law or a command, *except one telling his wife to bake cakes!* Well, if we admit of this as a command, we will just balance accounts, by referring the reader to ch. xxi. 10, where Sarah gave Abraham a command, which directly proves our position, of the *equality* of authority, though her command was of a little *more importance* than *baking cakes!*

We have said that there is not one approved scripture example, of husbands commanding, or giving a law. Ahasuerus did command Vashti, Esther i. 10, 11; but we deny that it is an approved scripture example. It was an indecent immodest command, of an eastern despot, a heathen debauchee. Ahasuerus did issue a decree, suggested by Memucan, “that every man was to bear rule in his own house,” Esther i. 22; but we deny that Memucan, or Ahasuerus, had any

authority to reveal God's will, or was any way inspired by God, or that he had even the inspiration of Balaam's ass; although Mr. Henry quotes this portion, as a proof of *every man* ruling his own house.

When he is commenting on Prov. xiv. 1, "Every wise woman buildeth her house," &c., he tries to prove, that "it is hers to take care of, but her husband's to rule over." Many a southern slave takes care of her master's house. And we have heard others quoting this portion as Divinely inspired!! as a rule of conduct for us. They might, with equal propriety, when in want of a wife, order in all the fair young virgins in their region of country, and shut them up in a seraglio, in order to make a selection, as did Ahasuerus, by the advice of his counsel. That Ahasuerus or Memucan did not deliver the oracles of God is evident—it is manifest there was no light in them, because they did not speak according to the law and testimony. The law of God had placed the woman, by statute, as a ruler in the house, indirectly in the fourth, and directly in the fifth precept of the decalogue, and that they did not speak according to the oracles of God is further proved, because that Vashti was divorced for a reason that was never authorized by God. Moses did suffer them to put away their wives, but was it because he wished "every man to bear rule in his own house?" No, that greatest of commentators, the Lord Jesus Christ, tells us that because of "the hardness of their hearts, Moses suffered them to put away their wives," Matt. xix. 8: it was for the protection of the wife; and that hard-hearted people the Jews, were severely rebuked for their deed of treachery to their wives, and were told, that the Lord God of Israel hated putting away, Mal. ii. 14, 16, excepting for a breach of the marriage contract. Matt. xix. 9. God never sanctioned putting away, but hated it, excepting in the case specified above. So it is past controversy, that Memucan and Ahasuerus did not speak by the authority of God, and their decrees are no rule of action for us. We do not go to the heathen statute-book, for our Christian ethics.

But the story is not all told,—what is the sequel? Did every man in the realm, subsequent to this edict, bear rule in his own house? No, Ahasuerus himself violated his own edict, and Esther the queen, did not only rule in a family

capacity, but she ruled the kingdom, and to this God set his seal. In answer to the prayers of Esther and her associates, God so softened the heart of the heathen despot, that he treated the request of his wife with a husband's courtesy, and more than a husband's courtesy; not only giving her her due, the half of the rule in the family, but more than her due, even before she requested. He answered and said, "What wilt thou, Queen Esther, and what is thy request? and it shall be even given thee to half of the kingdom."—This he did three times, Esther v. 3. Now she had no more claim on his kingdom than Prince Albert has on Queen Victoria's; yet he committed the whole charge of a very important transaction, in which the well-being of his kingdom was very much involved, into the hands of Esther for her to manage as she saw proper,—giving her his seal to affix to whatever she was pleased to enact, and no man could reverse what was sealed with the king's seal.

What kind of example was this to the ladies of Persia and Media? if it had been our brethren's aim to have been searching for a place where the wife had the ascendancy, they could not have selected a more apt illustration in any history than the above, and all this sanctioned by the immediate interposition of God. Not because God would wish the reins of government put into the hands of woman, over man. No, we deprecate the idea; they are *equals*. But because the woman was right in this case, and she was a most signal instrument, in the hand of God, for the preservation of his church from a most malicious and unprovoked extirpation.

It appears Ahasuerus had become tired of subjecting his wife to his will. No doubt he had often heart-achings, for the rash manner in which he had divorced Vashti: he did it in the heat of passion. But he treats Esther with particular courtesy. The dim light of nature taught him to honour his wife. As his edict of every man bearing rule in his own house is adduced as an example for us in modern times, we will take the liberty of most respectfully recommending a number of our modern theological and moral teachers to receive a lesson from Ahasuerus, on the subject of conjugal courtesy. We give this recommendation from high authority, to which the God of heaven affixed his seal, and not the heathen statute book.

We have said before, if the husband is to rule, his government is an anomaly. That he has no precept given him, how he is to execute his authority, nor for what end he holds it; it is never made one of his duties to govern, he has no means of enforcing his authority, he has no example for ruling his wife, nor has he a promise to support him, nor a penalty for his non-performance. Ahasuerus and Memucan have been claimed as his prophets, but by weighing their teachings in the balance of the sanctuary, we find tekél written legibly upon them, there is no government of God's appointment similar to this.

The parent, who has the highest and most extensively delegated authority of any government on earth, as those under his care are in a state of minority, and incapable of judging for themselves, has a direct precept given him how he is to exercise his authority, and the end for which he holds it, Ephes. vi. 4, with numerous other passages, and a promise, Prov. xxii. 6, the means of enforcing his authority, Prov. xiii. 24, and xxiii. 13, and he also incurs a penalty, if he does not perform his duty, 1 Sam. ii. 27—throughout; iii. 11, 14.

The minister of the gospel has an exact precept, "These things command and teach," 1 Timothy iv. 11; a promise, Matt. xxviii. 20, and the end for which the ministry was instituted, Ephes. iv. 8, 12, and disciplinary means, 1 Cor. v. 13, and a most appalling penalty annexed for non-performance, Ezek. xxxiii. 2: the civil officer has his duty portrayed Ps. lxxxii. Prov. xxxi. 8, 9, Jeremiah xxii. 2, 3, with numerous other passages—and the end for which it was instituted, 1 Tim. ii. 2, a promise, 1 Kings. xi. 38, and the means of enforcing it, Rom. xiii. 4, and a penalty annexed for non-performance, Jer. xxi. 12; xxii. 18, 19.

We have heard it said that necessity is the mother of invention, and *man* is *famed* for seeking out many inventions. As scripture is altogether silent respecting the duty of a man ruling his wife at all, consequently, we have no direction showing how it is to be performed (as ruling is a work of supererogation.) We have seen rules proposed as a substitute, for what they suppose an *omission* of the Spirit, which we will here take the liberty to insert, and

First, "His government should be exercised, compatibly with the strongest and most tender affection.

“Secondly, Consonantly with sound reason.

“Thirdly, According to the idea of companionship.

“Fourthly, Consistently with religion, or the claims of God.”

I. “Compatibly with the strongest and most tender affection.” We answer, if he loved her as his own body, he would not wish to rule her at all; because, if he were the body, and she the head, he would not wish her to rule him. “Whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.”

II. “Consonantly with sound reason.” Sound reason says, that when an individual is to stand at the judgment-seat of Christ, to give an account of the deeds done in the body, he should have the government of that body himself, as far as any other human being is concerned. “Call *no man* master, for you have a Master in heaven.”

III. “According to the idea of companionship.” This, we answer, is a reason why he should not rule her at all. Companions do not rule each other; they only take sweet counsel together.

IV. “Consistently with religion, or the claims of God.” This is no rule for governing at all; it only directs where they should not govern; indeed, all the rules are of that character. But we have already shown, that God has claims on her, in every relation of life, both as an individual, and in every feature of the family capacity. So, according to his last rule, she cannot serve two masters. Now, the above rules for their government have not one portion of Scripture to support them, but are unscriptural, as we have already demonstrated;—at least we cannot find these rules in the Bible. They must be from some of those spurious Epistles, which are not admitted as canonical. But our rule can be found in Canticles throughout, together with Ephes. v. 25, 33, and other kindred passages. We have seen grounds for the husband’s authority to rule, which are said by some of the masters in our Israel, to be strong and impregnable: these we will here insert. 1. “The woman was made after the man: Adam was first formed, then Eve.” We answer, that is only a reason why she should not usurp authority over him. An older brother in a family has no right to govern the younger. His duty is only to protect: “Throw thy skirt over me, for thou art my kinsman.”

Do our brethren consider their elder brother as a ruler? Does Christ govern in his character as our elder brother?

2. "She was made for the man: the man is not of the woman, but the woman of the man." We answer, they are of one blood, consequently created equal, and even so is the man also by the woman, which makes them perfect equals, even Christ, who is the "head over all, was made of a woman."

3d, "She was made for the man: neither was the man created for the woman, but the woman for the man." We answer; she was created his equal, and to be his help-meet, not to be governed, but to assist him in governing, not to be plyed as machinery.

4th, "She was first in the transgression. Adam was not deceived, but the woman being deceived, was in the transgression." We answer, if he is without sin, let him cast the first stone; he took it freely, *without being deceived*, and transgressed the covenant—"By the transgression of one, many were made sinners;" consequently it gives him no right to rule her; but it is a reason why she should not usurp authority over him. The promise was to the seed of the woman: "A virgin shall conceive," &c.

5th, It is part of her penalty, "Thy desire shall be to thy husband, and he shall rule over thee." We answer, Vengeance is mine, I will repay, saith the Lord. He never was commissioned a minister of God to be an avenger, consequently he is a *usurper*. This rule being penal, is one unanswerable reason why he should not exercise it. *Christ does not inflict any of the penalties of the broken covenant upon the church.* He suffered its penalty, for her in his own body on the tree. 6th, "The headship is expressly committed to the man." We answer, his headship corresponds to the mystical headship of Christ to the church, by which he is to love, nourish, and cherish her, but not to rule and govern. Christ only is her master, his disciples are all brethren. 7th, "The Holy Spirit in the strongest terms enjoins her obedience." Obedience to what? for him to love, nourish, and cherish her, as the Lord the church. Not quite the strongest terms; he does not say, "The ravens of the valley shall pick out her eye, and the young eagles shall eat it." It is not said, "If she resist him, she will receive damnation."

Now, the grounds that are here given, are antagonistical with the gospel of Christ. It is here supposed, that the

authority is conferred on the husband, from some inherent superiority, or as a reward for his meritorious deeds. The woman was in the transgression. All authority in Christ's kingdom is for the special good of the governed; the one possessing authority is the servant. There is no higher dignity in Christ's kingdom than servant. Our Lord confers no offices to inflate the individual with pride—He was himself, meek and lowly, and “came to minister, *not* to be ministered unto.”

Our brethren generally seem to manifest a remarkably tolerant spirit, when they concede, that the husband's authority over the wife, must be consistent with religion, or the claims of God. By this they hope to throw the responsibility off themselves of woman's destiny in the other world, but in this they are determined to govern her.

“It is not easy to understand what is meant by the claims of God.” The claims of God are a broad basis—“Fear God, and keep his commandments, for this is the whole duty of man.” But we suppose that “consistent with religion, and the claims of God,” according to their definition, mean, that she still retains so much of her individuality as entitles her to worship God according to the dictates of her own conscience, in houses of public worship; that is, she may worship in what branch of the church she pleases, or attend to private devotional exercises. Would not a slave-holder give the same privileges to his slaves, under the same circumstances—when there was no danger of the mind of the slave being polluted with the principles of liberty?

We will now give a specimen of our theological teachings on this subject. The husband is represented as the sole lawgiver in the family; to his laws she must meekly and patiently submit, with a more than Garrisonian non-resistance, (which they profess to abhor) “unargued to obey,” except his commands conflict with her conscience. Now, can a creature thus circumstanced have any duty to perform but implicit obedience to her master? It would be a high-handed usurpation, for her to urge such a pretence, unless ordered by her husband. “Obedience is more acceptable than sacrifice.” The Lord “will not accept of robbery for burnt offering.” We have heard woman's inferiority shown from Gen. i. 26, 28: “And God said, Let us make man in our

image, after our likeness, and let *them* have dominion," &c., &c. And we have heard her subordination enforced from Ps. cxliv. 12: "That our sons may be as plants grown up in their youth, that our daughters may be as corner stones, polished after the similitude of a palace." Obedience to the husband was made to be a conspicuous part of the polishing of these corner stones. 1 Pet. iii. 3—6, was read for their direction, showing how they were to be adorned. Obedience to the husband, and the passive Christian graces were their duties. Women have a monopoly of the Christian graces, such as meekness, &c. But it was not easy to see, how the duty of wives to obey their husbands could be inculcated from those who were only daughters,—perhaps they would never appear in the relation of wives. Would it not have been quite as appropriate to have directed the plants to consult 1 Peter iii. 7, to direct them in their duties as husbands? The husband, according to their showing, is certainly and comparably a more important functionary. But we have already said, that woman never appears in the human family in any other character, than that of *wife, yoked and fettered*, and the yoke not embracing *any neck* but *her own*—she never has a *yoke fellow*, to help her to support the yoke. But great as the duty of worshipping God in his temple *is*, it is but a meagre part of our duty, if we leave others undone. "But wilt thou know, O vain man, that faith without works is dead?" James ii. 20; which plainly shows that we must have temporal liberty, as well as spiritual.

We were told that "it was a great mercy that woman was given into the hands of her own husband, and not into the hands of strangers." There is no family relation who has received so much maltreatment from their correlative, as has the wife from the husband;—she is frequently under the necessity to seek protection from the civil powers, from his abuse. Yet, notwithstanding, if it is a fact that the Almighty resigned her government into the hands of her fellow sinner "in every thing," as far as this world is concerned, we question if she could have obtained a *better master* than her husband; but we prefer Christ for our master and law-giver. Man cannot direct his own steps. "Cursed be the man that trusteth in man, and maketh flesh his arm,"—he "is a broken reed at best, but oft a spear."

We have heard very ludicrous sermons repeated which were preached to slaves; and if we were disposed to be jocular, we might pursue the *parallel*. We think if man were directed to cultivate those gifts and graces which are necessary to qualify him for his important duty, it would go farther to prove his right to govern than all the exhortations that can be given to woman to submit. Let him show himself qualified for his important trust, and be impressed with the importance of his station. If he is appointed to that duty, there is no doubt but that he has gifts and graces to qualify him for it—"God sends none a warfare at their own charges."

We said that our brethren generally manifested a tolerant spirit in religious matters, as they conceded that the husband's authority over the wife must be consistent with religion and the claims of God. What we understand by this is, that they have no authority over her religious observances, farther than advice or persuasion would go. This marital authority has so many phases, that we scarcely know what is the received opinion. It is not reduced to a system—even masters in Israel, of the same religious denomination, have different views of the husband's authority, and, consequently, of the wife's obedience. It is hard for a woman to know when she has performed her duty; and some who are very orthodox and strict Protestants, not tinctured with one drop of Popery, maintain that the husband has authority over the wife in spiritual matters, and has a right to *coerce* her obedience to spiritual exercises!!

We will trouble the reader with but one example. Extract from Religious Monitor—the writer is enforcing the duty of family worship,—speaking of family instruction in connexion, he shows the reciprocal duties of husband and wife, to instruct each other, and labour respectively for their spiritual advantage.

But we have been taught orally, that the wife "was always to be a learner, that she was to be taught by her husband at home, and ought to be content with her station." Here we find a discrepancy. But the writer above alluded to, makes a great distinction between husband and wife, as to their authority of teaching. He says, "Let the husband bear in mind, that he is to make use of that power over his wife, which God has given him for her spiritual edification."

Here is a power claimed to be delegated by God, to the husband, to enforce religious instruction on the wife;—of course he is to judge the matter, or character, of the instruction when he is to enforce it. Does the pope claim any higher prerogatives even when seated in the infallible chair? He also says, “The wife is to endeavour to save her husband, but in a way consistent with the subjection which the apostle enjoins,” 1 Peter iii. 1. Religious Monitor, vol. 17, p. 483. That is, she has no authority to compel him. We are better pleased with the wife’s method, and we think she would succeed best. “Come, see a man which told me all things that ever I did; is not this the Christ?” Come to Christ. Another extract from the same writer, in the subsequent No., on the same subject. He is speaking of the obstacles which may be in the way to prevent heads of families from attending to the duty of family worship—it may be from servants, from children, &c. &c. He says, “But perhaps it may be your wife that opposes you in the exercise of this duty; this is truly a painful trial, but it becomes you to bear in mind that you have an authority over your wife; God has given you this authority, and you are bound to exercise it. We say you are *bound* to exercise it where its exercise is called for, and, if ever called for, surely it is when the spiritual interests of your family are at stake.”

Here it is again asserted that God has given the husband authority over the wife, in religious matters, and says “he is *bound* to exercise it,” and repeats it. We know not who the writer is, but we have no doubt he would vociferate loudly against popery, when at the same time the above sentiment is rank popery, or rather Mahometanism. He proceeds to say, “But perhaps the wife is desirous of worshipping God in the family, and the husband is averse to it. This circumstance, it must be confessed, is extremely painful. Her situation is one that calls for much prayer and watchfulness; but what is to be done? To such we would say, you have no authority to exercise over your husband, but you may do much by way of persuasion and exhortation, and this much you are bound to do.” Religious Monitor, vol. 17, p. 535. He says, “She can exercise no authority over her husband, but she may do much by way of

exhortation and persuasion," &c. This implies that the husband has some other means to enforce his authority than persuasion and exhortation. What other method can he adopt than persuasion and exhortation? The civil law will not permit him to use physical force, not even for the *commendable* purpose of enforcing her *spiritual edification*. Ten to one such a perverse creature, as this wife seems to be, would have the sheriff on his back. But, say they, he can withhold her temporal support. To this we demur; There is a higher court-statute on this subject, to wit, his duty is "to love, nourish, and cherish her, as the Lord the church." Whether she do her duty or not, "he is worse than an infidel, and has denied the faith if he does not provide for his own household."

It appears to us, that the husband will have to resort to exhortation, and persuasion, after all. The sentiment is held out, that a man has the power to *coerce* his wife to receive religious instruction, and to perform religious exercises, by some *other* means than persuasion and exhortation, and this in a respectable religious periodical, without one word of disapprobation from any source. (But perhaps this subject is "too delicate" to meddle with.) Now what is the practical tendency of the promulgation of such sentiments, through such a respectable channel? Thanks be to God, it is a rare occurrence, that opposition of the above character, *is on the side of woman*. "Them that are despised hath God chosen." We have said, and shown, that there is a diversity of opinion among ministers of the same denomination, on the question of the husband's authority. A very respectable minister, we suppose of the same denomination as the above writer, informed us, that "he never bound the woman to obedience, in the marriage contract, as he thought the wife's obedience was not properly understood!"

We have shown, that very perverted self-contradictory theological teachings prevail on this subject, constituting the wife a mere machine, without any scriptural authority—that there is neither precept nor example for the husband exercising any authority over the wife—that his duty is to nourish and cherish, not to rule or govern; and that her obedience must be in accordance with his duty; and is passive, not active, corresponding to a law or a command.

The husband's headship corresponds with Christ's mystical headship, in which character Christ gives no laws or commands, but nourishes and cherishes all his mystical members. We have shown in the preceding chapter, both by precept and approved Scriptural example, that the wife acted as freely, and with as much authority, as did the husband, in every feature of the family capacity, and God requires of her the same moral duties. Wherever God calls us to a duty, we have a right to perform it, without let or hindrance from man. The Christian religion is a system of liberty, because it is a working system—"faith without works is dead." Christ constitutes no automatons. Husbands and wives are both to be judged by the same laws—"I was an hungered, and ye gave me meat," &c. &c.) hence, they must have the same rights. The government of the family is too weighty to be sustained by man alone. "Two are better than one." We have shown that the husband's authority is, in many instances, proved by a play on words. Because the duties of the head of authority are to rule less or more, they conclude that the head of the individual must exercise the same functions, and that the words obedient, submit, and be subject, made use of in respect to wives, are the same words frequently made use of in reference to other rulers; therefore, the husband's authority must correspond to the authority in other cases, without taking into view the circumstances. We have endeavoured to show, that the words *submit*, *subject*, and be *obedient*, are frequently made use of without any authority being on the side of the person to whom we are to be subject; but the subjection, obedience, and submission, must be governed by the relative duties of the persons to whom they are addressed. We have taken a brief view of Ephes. v. 22, 23, on the duty of wives, and have shown that it corresponds with what we have said relative to the head being the source of support to the body; and that the head could not support the body except the body would submit and be obedient; in the same way would a sister that is supported by a brother be obedient, so far as that is concerned—or a father and a mother, would have to submit and be obedient to a child who is to support them, so far as it involves their support—a child could not support parents, except they would receive it. We have considered the

husband's duty from a portion of the same chapter, Ephes. v. 26, 33, and found it correspondent with what we have said respecting his being a nourisher and cherisher. Ruling is never spoken of as one of his duties, but, if he had a right to rule, it would certainly be his imperative duty to exercise it. We think we have shown that there is neither precept nor example in all Divine revelation for husbands ruling; and we have scripture history for a period of four thousand years, and not one sentence of husbands ruling, or issuing a law, or a command, with the exception of Abraham, telling his wife to bake some cakes!! We have also shown that Sarah gave Abraham a command of far greater importance.

Strange, indeed, that we have a history of the reign of a dynasty of absolute sovereigns, for a period of four thousand years, and the conduct of those sovereigns being examples for succeeding generations, and no mention made of their issuing a law or giving a command during all that period: with the exception of one telling his wife to bake some cakes for strangers that were going to eat bread with him, and he assisted in preparing the meal himself. We have seen that if the husband is to govern, his government is an anomaly—that there is no precept given him how he is to conduct his authority, nor for what purpose he holds it, nor a promise to support him, nor a penalty for his non-performance. The parent, the minister of the gospel, the civil ruler, have all directions how to govern, promises to support them, and penalties annexed for delinquency, but not one word of any thing of the kind respecting the husband, nor is it even mentioned as one of his duties to rule. We have seen that we have very perverted theological teachings on this subject, constituting the woman a mere machine, representing the husband as having authority to “lord over her conscience,” awarding to him authority to compel her to receive religious instruction, and to conform to religious exercises, that the preaching to wives corresponds to the ludicrous sermons preached to slaves, making obedience to the husband the summum bonum of religious duties.

CHAPTER IV.

THE OPINIONS OF DRS. PALEY AND WAYLAND, ON THE MARRIAGE RELATION, ANIMADVERTED ON.

WE will now examine some ethics on the conjugal relation, in standard works,—commencing with a short extract from Dr. Paley's *Moral Philosophy*, on the chapter that treats of marriage, which says,—“The parties by this vow (marriage vow) engage their personal fidelity expressly and specifically; they engage, likewise, to consult and promote each other's happiness; the wife, moreover, promises *obedience* to her husband. Nature may have made and left the sexes of the human species nearly equal in their faculties, and perfectly so in their rights; but to guard against those competitions which equality, or a contested superiority, is almost sure to produce, the Christian scriptures enjoin upon the wife that obedience which she here promises, and in terms so peremptory and absolute, that it seems to extend to every thing not criminal, or not entirely inconsistent with the woman's happiness. ‘Let the wife, (says St. Paul,) be subject to her own husband in every thing.’ ‘The ornament of a meek and quiet spirit,’ says the apostle Peter, speaking of the duty of wives, ‘is in the sight of God of great price.’ No words ever expressed the true merit of the female character so well as these.”

Now this conjugal authority is a Proteus, both in our theological and moral teachings. Dr. Paley says, “the parties in the marriage covenant, engaged to consult and promote each other's happiness,” and, again, he says, that “the wife promises obedience in terms so peremptory and absolute, that it seems to extend to every thing not criminal or not entirely inconsistent with the woman's happiness.” Would the husband be consulting and promoting the *wife's* happiness, when extorting such obedience? “The legs of the lame are not equal,” and Dr. Paley is so indefinite, that he has left them a bone of contention to gnaw at, all their life-time. He says, that “the woman is to obey in every thing not criminal, or not entirely inconsistent with her happiness.”

He does not tell us, whether it is the husband or the wife who is to be the judge of what is not entirely inconsistent with her happiness. The husband and wife might make very different estimates of this matter. The husband might think, if she were to "bring up children," that is, if she were to give laws to her children, (they are "not to forsake the law of their mother")—if she were to "lodge strangers," "wash the saints' feet," "relieve the afflicted," and perform her quota of every family duty, and diligently to follow *every good work*, that would make her, in a family capacity, equal to him, and though these seemed to be scriptural duties, and God made her responsible for them, if Providence had placed her in the circumstances, yet obedience to him was paramount to all other duties; and when they come in competition with his sovereignty, they are null and void, therefore it was not "entirely inconsistent with her happiness" to be deprived of performing these duties, if he saw proper to restrict her. The wife might think, that as God enjoined all these duties, it would be "entirely inconsistent with her happiness," to prevent her from performing them, and when his commands came in competition with God's commands, she chose to "obey God rather than man." And still further, she might suppose she had a scriptural right, and in consequence a natural right, to acquire property on her own behalf. She had a right to "consider a field and buy it with the fruit of her hands;" she had a right to "plant a vineyard," and it would be entirely inconsistent with her happiness to be deprived of these rights. If she were always to obey another's will, instead of her own, it would constitute her an automaton. She might think that she had no pursuit of happiness at all, when another was to be the judge of what was her happiness. Now they might wrangle and quarrel in defining what was not "entirely inconsistent with her happiness."

He should have constituted the husband the judge of what was not "entirely inconsistent with her happiness." He has generally an extra portion of bone and muscle, and the purse-strings on his side, which are *weighty* arguments. Is it not preposterous to speak of a woman having any pursuit of happiness whatever? If any should be so fanatical, or ultra, as to suppose that Dr. Paley deprived the woman

of any of her *rights*, as he says, man and woman are perfectly equal in rights, he endeavours to give her a full equivalent, even a monopoly of the Christian *graces*, "meek and quiet spirit," &c. &c. Now we think the Christian graces are designed for *both* men and women; they would even adorn the brow of a doctor of divinity. So Paul says, 2 Tim. ii. 24, 25. We do not wish women to monopolize the Christian ornaments,—we are for *equal rights*.

As Dr. Paley was brought up and educated under a monarchical government, we could not but expect his sentiments would be tinged with a monarchical spirit, which would give a colouring to his sentiments on governments of any character, whether domestic or national.

But we will now turn to our republican, moral writers, our "land of the free, and home of the brave." Her sons being brave, we will expect them to be magnanimous; being free themselves, they will be disposed to extend that boon to the whole human family. They have declared that "life, liberty, and the pursuit of happiness, are among the inalienable rights of mankind;" in consequence of which, we will expect to find an oasis, where woman will enjoy her natural rights—that she will here enjoy rights and privileges above any other place on the face of the globe. It may be said writers on morals have no authority to give rights: they are only defining heaven-born rights.

We have shown that there is a great diversity of opinion respecting those God-given rights of woman, which have not been reduced to a system; that respectable talented writers and speakers have contradicted each other, and themselves also, when speaking or writing on this question; that, if the basis of our government is true, "all mankind are created equal;" that we would expect that woman's standing in this world will correspond to this principle, and that this will be, indeed, a spot where woman will have some authority in what relates to this world; and that her liberty will not be wholly confined to what is barely and indispensably necessary for her final acceptance in another world. In fine, we will expect that our brethren, who are imbued so much with the principles of liberty for themselves, that, if their every act, which did not immediately violate the conscience, were to be dictated by another's will, they

would consider themselves mere machines—all which they would abhor. We will expect that their explanation of the Divine will concerning this matter will correspond with the rule of decision in all matters relating to our intercourse with our fellow-men. "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets;" there is no mistake here. But we will let our republican ethics speak for themselves.

We will give some extracts on the marriage relation from Dr. Wayland's *Moral Sciences*, p. 307, third edition. In speaking of the marriage contract, third item of the contract, he says, "This contract is essentially mutual. By entering into it, the members form a society; that is, they have something in common. Whatever is thus in common, belongs equally to both; and, on the contrary, what is not thus surrendered, remains as before in the power of the individual." In the sixth item, he distinguishes between what the parties have and have not surrendered. 1st. He says, "neither party surrendered to the other any control over any thing appertaining to the conscience; neither party surrenders to the other any thing which would violate prior and lawful obligations; thus, a husband does not promise to subject his professional pursuits to the will of his wife." Seventh particular, on the nature of the contract, he says, "As, however, in all societies, there may be differences of opinion, even where the harmony of feeling remains unimpaired, so there may be differences here. Where such differences of opinion exist, there must be some ultimate appeal. In ordinary societies, such questions are settled by a numerical majority; but, as in this case, such a decision is impossible,—some other principle must be adopted. The right of deciding must rest with either the one or the other. As the husband is the individual who is responsible to civil society, as his intercourse with the world is of necessity greater, the voice of nature and of revelation unites in conferring the right of ultimate authority upon him. By this arrangement, the happiness of the wife is increased no less than that of the husband. Her power is always greatest in concession. She is graceful and attractive, while meek and gentle; but angered and turbulent, she loses the fasci-

nations of her own sex, without attaining to the dignity of the other."

"A woman moved is like a fountain troubled,
Muddy, ill-seeming, and bereft of beauty."—SHAKS.—

It seems never to have occurred to Dr. Wayland, that there was any meekness, patience, or self-denial, to be exercised by the husband—no "caring for the things of the world, how he might please his wife," but always issuing his mandates how he might *please himself*. He has, indeed, spoken very handsomely in the same chapter, where he considers them *equals* and companions, on the condescension and complacency that husband and wife are to exercise to one another, namely, when each one treats his companion as they would wish to be treated. But, as they will not always thus conduct, the question arises, which of the two has the privilege of departing from the golden rule? As departing from this rule is more congenial to corrupt human nature, who would we suppose would have this *privilege* conferred upon them but the husband? Who should be "wise in his own eyes and prudent in his own sight" but the husband? So long as husband and wife remain of one opinion, there is no sacrifice to be made on either side. A master and a slave can live amicably in this situation. A slave does not feel the master's authority when they are of the same opinion.

It appears to be considered as a matter of necessity, that the right of deciding must rest with either husband or wife, because it cannot be decided by "numerical majority." *Necessity* is the perpetual *plea of tyrants*. It is blasphemy to say that God is under *necessity* to adopt any regulation that is not right in itself, or to divest any of his rational and accountable creatures of free agency. Has he not taught us in his word that "two are better than one, because they have a good reward for their labour? for, if they fall, the one will lift up his fellow; but wo to him that is alone when he falleth, for he hath not another to help him up. "It is not good for man to be alone;" so saith the Spirit of God.

Has He not given a panacea in his word that will destroy all contention or strife? "All things whatsoever ye would

that men should do to you, do ye even so to them." And the apostle Peter, just after he had given directions for the conduct of husbands and wives, says, "Finally, be ye all of one mind; have compassion one of another; love as brethren, be pitiful, be courteous." We could multiply portions of scripture to a large extent, exhorting those who are united together in bonds of fellowship, to "be of the same mind and live in peace." Is it not a wonder that the expedient had not been adopted for one to think for all, and enjoin obedience on the residue? What wars and contentions might not this regulation have prevented! There is neither a natural nor a moral impracticability for two or more to conduct business on a perfect equality of authority without any decision by a "numerical majority." It is common for partnerships in business to exist for many years on a perfect equality of authority; and the united wisdom of two is often of as much utility as their united funds for the success of their business. There is more cause of jarring between partners in business, as their interests are not so identified as are husband and wife. It may be said that partners in business can dissolve the contract at any time. The very consideration that the marriage contract is indissoluble, would make the parties more particular to cultivate peace and harmony. There are frequently two judges on the bench, entirely equal in authority, and justice is considered *more* secure in their hands than if there were but one. Two sovereigns have occupied the same throne with equal authority. Human nature is bad enough; but still it is not so bad, that two cannot live amicably together without one being master and the other a slave. When did ever slavery promote peace? The most important tribunal in our land does not act on the principle of "numerical majority," to wit, our petit juries. Here are twelve men that cannot render a verdict, except all agree in judgment. There might be, and are, serious injuries sustained by this regulation,—a case might be continued from court to court, ad infinitum. Notwithstanding, it is of more importance to have the consolidated judgment of twelve men than that it should be decided by a "numerical majority." So, we say, if the judgment of twelve men is better than seven, the

judgment of two is better than one, in the case of husband and wife.

But Dr. Wayland says, "As the husband is the individual who is responsible to civil society, as his intercourse with the world is of necessity greater, the voice of nature and revelation unite in conferring the right of ultimate authority upon him." High authorities, truly—"revelation and nature!" Our republicans tell us, "that life, liberty, and the pursuit of happiness, are among our natural rights, and are inalienable;" so much for nature.

Where is it said in revelation, either by precept or example, that the husband is the ultimate appeal where they cannot agree in judgment? There are three cases on record in revelation, and only three, where husband and wife differed in opinion respecting family regulations, to wit, Abraham and Sarah, Gen. xxi. 10, 12; Isaac and Rebekah, Gen. xxvii.; and Nabal and Abigail, 1 Sam. xxv. Was Abraham the ultimate appeal? was Isaac the ultimate appeal? or was Nabal the ultimate appeal? Now, these are all approved scripture examples. Rebekah's stratagem was by no means right, but the end she had in view was right, because her choice of the sons was God's choice, as had been previously revealed to her, Gen. xxv. 23. But Sarah and Abigail did nobly. Did they obtain their purposes by "concession?" Precepts may be misunderstood, but examples cannot. We have no desire to prove from this that the wife has the ultimate authority; but we do affirm that she has *equal* authority, and her opinion as good a right to be ultimate, if she is right, as his, under the same circumstances. "But the husband is the individual responsible to civil society." Well, as the husband is responsible for the wife's conduct, he certainly should have the control over her actions, and also the power in his hand for this purpose; and we have precedent for this. Sir William Blackstone says, that "the husband, by the good old law, (English law,) might give his wife *moderate correction*; for, as he has to answer for her misbehaviour, ("responsible to civil society,") the law thought it reasonable to intrust him with this power of restraining her, by domestic chastisement, in the same *moderation* that a man is allowed to correct his apprentices or children." He adds, that, "in the polite

reign of Charles the Second, the power of correcting began to be doubted, and yet the lower rank of people, who were always fond of the old common law, still claim and exercise their ancient privilege. The good old common law allowed the husband to whip and beat his wife, so that he performed this *salutary infliction* with a lawful weapon, and a *broomstick* was solemnly adjudged to be such *lawful weapon*, and a rod not larger than the thumb was not objected to, unless it was of iron; but if so, and death ensued, it was murder!"

We think it is plain, that ultimate authority, and ultimate power to enforce that authority, go hand in hand. Of what account is authority without the power to enforce it? If the authority is conceded, the right to enforce it is also conceded. It may be said, the law of the relation will not admit of physical chastisement. True, the head cannot inflict any pain on the body without feeling its poignancy, nor has it the means. But, if the husband stands in the same relation to the wife as Christ does as king to the church, Christ subdues the church to himself by disciplinary chastisement. "As many as I love, I rebuke and chasten," Rev. iii. 19. "Then will I visit their transgressions with a rod, and their iniquity with stripes," Ps. lxxxix. 32. How is the husband more responsible to civil society than the wife? Because the husband generally makes the contracts, and, indeed, the wife cannot make a legal contract in her own name. Slavery is always true to its own interests; it is always best to keep her dependent. Who make the laws that govern society? Men create legal disabilities in women, and then make it a pretext for further oppression. But is the wife not responsible to civil society equally with the husband? She is entirely so in all criminal cases; and is she not as much the sufferer in all pecuniary embarrassments as the husband? Is she not as responsible, both morally and naturally, for the well-being of the family as he is? Nay, we believe more so. And does the law exclude her from intercourse with civil society? We have reference now to God's law—not to law made by man's device. "She considereth a field and buyeth it." Yes, she is here a legal purchaser; "she is like the merchant-ships, she bringeth her food from afar; she maketh fine linen, and selleth it," Prov. xxxi. It is a small matter to be judged

by man's judgment. Is she not responsible to God in every feature of the family capacity? Did not Dr. Wayland see the momentous responsibility in which he was involving the husband? which ought to have been the weighty and great consideration with the doctor, that God held the husband responsible for the *whole* government and well-being of the family.

But still Dr. W. says, "her happiness is increased no less than the husband's, by giving him the right of ultimate decision, as her power is always greatest in concession." If "the voice of nature and revelation unite in conferring ultimate decision upon the husband," the wife has no right to it, and has nothing to concede. What we understand by this is, she must cringe, and fawn, and concede, that the right to give or withhold is vested in him, "her author and disposer." And that he has a right to command her "submission and obedience to every thing not appertaining to the conscience," and do this in order that she may have her power increased. Perhaps we do Dr. Wayland injustice in this exposition; but it really appears to us not susceptible of any other legitimate interpretation. But, with due deference to Dr. W.'s opinion, we will say to our female readers who are wives—If you are convinced from God's word that you are automaton in all matters in relation to this world, *submit to it* without a remonstrance on your part; do not act the hypocrite for the sake of obtaining free agency, for that does not belong to you. If with your husbands rest the responsibility of deciding all matters where you cannot agree, they *must* do it,—your husbands can neither give you rights nor take them away. It is God who gives rights; it is he who prescribes duties. That is, your husbands have no moral right; that they have generally the physical power to take away your rights, we admit. And thousands and tens of thousands have found an untimely grave in consequence of these opinions. A great many women understand the art well of gaining a precarious power with their husbands "by concession" and coquetry. It has been pretty well tested in numerous instances, and by observation, that, as a general rule, those who are the loudest in acknowledging their husband's supremacy, and that they have all the rights they want, are the very persons who, in practice, *take the supremacy* to themselves.

Woman loves liberty as well as man, and sometimes is not very particular as to the manner of obtaining it. She can either steal it or act hypocritically to obtain it. And some men can be wheedled out of their *supposed* sovereignty by presenting adulation to their self-esteem. Like a child in the carriage, give him a part of the reins in his hand, and tell him he is driving, he conceits he is managing the whole concern.

We look with pity and disgust at the low artifice which women, in less civilized nations than our own, are compelled to resort to, in order to obtain a precarious ascendancy over their absolute masters, their husbands. "In Persia, the mother instructs the daughter in all the voluptuous coquetry by which she herself acquired precarious ascendancy over the absolute master, her husband."—(See Mrs. Childs' History of Women.) And the principles we are taught on this subject, in our enlightened country, are the same, modified by our high state of civilization, and are demoralizing in their tendencies—giving a kind of pseudo-worship to the creature, in order to obtain a pittance from his grace of those rights which a beneficent God has bestowed upon every individual alike in the human family. It is the duty of *both* husband and wife to *concede*. "Charity suffereth long, and is kind; charity seeketh not her own." "Let the husband care for the things of the world, how he may please his wife, and also let the wife care for the things of the world, how she may please her husband."

As to the dignity of sex that Dr. Wayland claims for the male; if bone and muscle constitute the *dignity* of the sex, we will *concede* the dignity to our brethren; and, if they consider to be "angry and turbulent" is a premium bestowed on account of their animal structure, and adds to their dignity, we do not envy them their *badge of distinction*. But Solomon says, "He that hath no rule over his own spirit, is like a city that is broken down and without walls," and not *she only*, but *he* also. We think it rather a poor certificate for his qualifications to rule, when he cannot rule himself. We would suppose the sex in the aggregate, that is the truest transcript of Him who said, "Learn of me, for I am meek and lowly," *has the dignity*. Man has inflicted a great injury on himself by entertaining

the opinion that he is privileged to conduct in a manner that would be very unbecoming in woman. From whence come a greater part of *our murders* but from those *angry, turbulent passions*? Indeed, the very principle of the husband's authority over the wife is predicated on the idea of man's right to be self-willed and wise in his own conceit, and is a caterer of his angry passions.

We will now give another extract from Dr. Wayland, p. 312, on the duty which the marriage covenant imposes on both parties. He says, "The laws of marriage, both from scripture and reason, make the husband the head of the domestic society. Hence, when difference of opinion exists, (except as stated above, where a paramount obligation binds,) the decision of the husband is ultimate: hence, the duty of the wife is submission and obedience. The husband, however, has no more right than the wife to act unjustly, oppressively, or unkindly; nor is the fact of his possessing authority in the least an excuse for so acting. But as differences of opinion are always liable to exist, and as, in such case, one or the other party must yield, to avoid the greatest of all evils, in such a society—continual dissension—the duty of yielding devolves upon the wife; and it is to be remembered, that the act of submission is in every respect as dignified and as lovely as the act of authority: nay, more, it involves an element of virtue which does not belong to the other. It supposes neither superior excellence nor superior mind in the party which governs, but merely an official relation, held for the mutual good of both parties, and of their children. The teaching of scripture on this subject is explicit; see 1 Pet. iii. 1, 7, Campbell's translation. 'Likewise, ye wives, be in subjection to your own husbands, that if any obey not the word, they also may, without the word, be won by the conversation of the wives; while they behold your chaste conversation united with respect. Whose adorning, let it not be that *adorning* of plaiting the hair and of wearing of gold, and of putting on of apparel; but let it be the *inward disposition of the mind*, which is not corruptible; even the ornament of a *meek and quiet spirit*, which is in the sight of God of great price. Likewise, ye husbands, dwell with your wives according to knowledge, as with the weaker party; rendering respect to them, as heirs with you

of the grace of life.' That is, if I understand the passage, conduct towards them, as knowing that they are weak, that is, needing support and protection; and, at the same time, rendering them all that respect which is due to those who are as much as yourselves heirs to a blessed immortality. A more beautiful exhibition of the duties of the marriage relation cannot be imagined."

Well, we must say that Dr. Wayland has adopted a pretty good expedient to prevent dissension, to prevent two individuals from falling out, to destroy one of the parties, and the weakest one too, from whom nothing was to be dreaded. But does he suppose any one will part with life without a struggle? We believe this very principle has been the prolific source of the greatest part of all the broils and contentions that have taken place in families. Human nature is not so constituted as to possess arbitrary authority over an equal, without abusing it. Nor can human beings be comfortable, when at mature judgment, under absolute submission and obedience. Man was not born to command, nor woman to obey.

"If I was born a lordling's slave,
By nature's law designed;
Why was an independent thought
E'er planted in my mind?"

So, it seems, the wife constitutes no part of the sovereignty of the domestic society; she herself is as low a subordinate as any member of the society,—as low as the child in the lowest stage of minority, or even a slave. A hired servant would surely not put himself under the yoke of obedience and submission to his employer's will, in every thing which did not "appertain to the conscience." The wife has no more authority in this society, according to Dr. W., than Prince Albert has in the government of Great Britain. Has not Dr. Wayland separated what God hath joined together? So far as husband and wife are concerned, they are declared one; and no one member of the body, can act separately and apart from the rest. "The head cannot say to the feet, I have no need of thee." Sever it from the body, and a few gasps would end its existence. We must always keep in view, that it is the individual human system which is made the figure of husband and wife united;

and the functions—which each member exercises in the physical organization that is spoken of,—not our intellectual or moral faculties. This sovereign head is a monster in creation, a being all head, without heart, lungs, or limbs. He is not of the family which the apostle speaks of. That body gives more abundant honour to that part which we think less honourable—“that there should be no schism in the body,” 1 Cor. xii., but that all the members should be equal. This head is an arrogant schismatic.

The human system is a democracy, none of the members are absolute sovereigns over the rest, they all have a voice in what concerns their own interest—you deserve, *would-be sovereign head*, to be called before their tribunal, charged with usurpation and tyranny—you have offended the body whom you should delight to honour, and you justly deserve the infliction of a penalty—“If thine eye offend thee, pluck it out.” Your body is weak and defenceless, and not able to resist your oppression. But remember, God will call you to judgment, for the manner in which you deal with your associate,—“for she is thy companion, and the wife of thy covenant,” Mal. ii. 14. She is your companion, your *equal*, *not your vassal*. Companions take sweet counsel together; they do not rule one another. Your duty is to love, nourish, and cherish her. Husband and wife united are the head of the domestic society; but the husband’s relation as head to the wife is of a very different nature to the relation that they sustain to the family as heads. The family is not their bodies;—children do not stand in the relation of bodies to their parents. There is no other relation on earth that can be compared to husband and wife: so far as that relation is concerned, they form but one individual. And although husband and wife constitute but one in that relation, mystically one, yet they both retain their individuality. The wife is no more merged in the husband than the husband is in the wife, she still retains her individuality, she still remains the immutable woman, owing duties to God in that character, the same as before marriage. Marriage creates new duties, but obliterates none,—hence it can divest of no rights. What say the fourth and fifth precept of the decalogue? There is no mistake here; these prescribe the duties of heads of families, and are dedicated to both husband and wife.

Are these to be nullified, to keep the husband in temper, or is the husband's temper to be governed by them? "I speak as to wise men; judge ye what I say." We cannot see a scintilla of difference in Dr. Wayland's description of the wife's duty and the slave's as to submission and obedience, there is evidently a little more caution used, in expressing the wife's duty, than the slave's; it is not so plainly expressed.—Perhaps he thought it would not *look well on paper*. Lest we misapprehend Dr. W., we will give an extract from the chapter which treats on slavery. He says, "the duty of slaves is also explicitly made known in the Bible. They are bound to obedience, fidelity, submission, and respect to their masters, not only to the good and kind, but also to the unkind and froward; not, however, on the ground of duty to men, but on the ground of duty to God. This obligation extends to every thing, but matters of conscience. When a master commands a slave to do wrong, the slave ought not to obey. The Bible does not, as I suppose, authorize resistance to injury; but it commands us to refuse obedience in such a case, and suffer the consequences, looking to God alone, to whom vengeance belongeth. Acting upon these principles, the slave may attain to the highest grade of virtue, and may exhibit a sublimity and purity of moral character, which in the condition of the master, is absolutely unattainable." We have already given the extract in relation to the wife's duty, as to submission and obedience. But for the purpose of comparing the wife's duty with the slave's, as to submission and obedience, we will again give the extract which treats of this. He says, "The law of marriage, both from scripture and from reason, makes the husband the head of the domestic society. Hence, when difference of opinion exists, (except, as stated above, where a paramount obligation binds) the decision of the husband is ultimate. Hence the duty of the wife is submission and obedience. The husband, however, has no more right than the wife to act unjustly, oppressively, or unkindly; nor is the fact of his possessing authority, in the least an excuse for so acting. But as differences of opinion are always liable to exist, and as, in such case, one or the other party must yield, to avoid the greatest of all evils in such a society,—continual dissension,—the duty of yielding devolves upon the wife.

And it is to be remembered, that the act of submission is, in every respect, as dignified and as lovely, as the act of authority; nay, more, it involves an element of virtue, which does not belong to the other. It supposes neither superior excellence, nor superior mind in the party, which governs; but merely an official relation, held for the mutual good of both parties, and their children. The teaching of scripture on this subject is explicit."

Now, the wife's duty as to submission and obedience is to extend to all things, ("except as stated above, where paramount obligation binds.")

Here let us inquire into this paramount obligation: on page 308, in speaking of what neither of the parties in the marriage contract surrenders, he says, "Neither party surrenders to the other any control over any thing appertaining to the conscience," and assigns reasons for it. We have previously given the extract in full.

Now, it may be from the obtuseness of our mental faculties, but we really cannot see the difference between the wife's duties and the slave's, as to submission and obedience. He says, That "the slave's obligation to obedience extends to every thing but matters of conscience" and adds, That "the duty of the wife is submission and obedience, except, as stated above, where a paramount obligation binds," and we find that obligation is, "what appertains to the conscience." Now, the woman is placed in no authority in the domestic society according to Dr. W., and consequently she has no duty to perform in that society, "appertaining to the conscience," except obedience to her husband. She has a negative, provided he commands her to do any thing inconsistent with the dictates of her conscience, but no positive authority whatever. She has not free agency; she has not the authority of her own physical organization, except so much as "appertains to her conscience." He only talks of the husband interposing his authority when they cannot agree. On these terms a person might live with the emperor of Morocco, the greatest despot in the world, as long as you act according to his pleasure—his will is the constitution and laws of the country; and the husband's is the same. We see one very essential point of difference between the ground of the wife's submission and obedience and the slave's, ac-

cording to Dr. W. The slave renders obedience on the ground of duty to God, not on the ground of duty to man. But the wife renders submission and obedience to the husband on the ground of her duty to man; that is, it flows from their respective relations: hence the husband's duty, in the exercise of authority, must correspond with the wife's duty as to submission and obedience: but not so with the slaveholder.

Now, we think Dr. Wayland has given us explicit teaching on this question, in language that cannot be easily misunderstood, where scripture has failed. We here have the duty of husband and wife portrayed with perspicuity. We complained that Dr. Paley is too indefinite. He is of the opinion that a wife is entitled to so much of her rights as would not entirely divest her of her pursuit of happiness. This gave her a claim to authority in the family, which might be very troublesome, and it gave him trouble to apportion duties of children to their parents. He says, "in a competition of commands between father and mother, the *father* is to be obeyed."

We will take the liberty to supply Dr. Paley with a text in proof of this:—"The eye that mocketh at his father, and despiseth to *obey his mother*, the ravens of the valley shall pick it out, and the young eagles shall eat it," Prov. xxx. 17. Where, in the word of God, is provision made for competition in the commands of father and mother? Where God is silent, it ill becomes man to dictate. A competition of commands between father and mother would be calculated to engender disobedience to both. Now Dr. W. has none of this trouble, as he divests the woman of all authority in the domestic society; consequently there can be no competition of authoritative commands between father and mother. A person will certainly not profess to have authority over another in a society, when they have none over themselves. Her duty is "submission and obedience" to every thing that does not "appertain to the conscience."

Dr. Wayland says his opinion of personal liberty is "in strict accordance with the memorable sentence in the declaration of independence: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights; that

among these are life, liberty, and the pursuit of happiness," page 207. Now, if this is true, if a violation of these rights be allowed in a small degree, why not in a great degree? Where will the limit be fixed, and if he may interfere with one right, why not with *all*? Dr. W. has divested the wife of every right in the domestic society except the right to life, and to be obedient and submissive to her husband; and he has just as good a right to do that, as Dr. Paley had to take the principal part of her rights. How magnanimous are our republicans!! Dr. Wayland sends the wife a begging to the husband, to obtain some privileges through his grace, which she has to obtain by concession. We have said, that we could not see any difference between the wife and the slave, as to obedience and submission.

As it respects the elements of virtue, which are not attainable in the exercise of authority, Dr. W. places the husband and slave-holder precisely in the same category. He places both the slave and the wife in a more exalted position, as it regards virtue, than he does either the slave-holder or the husband. See the above extracts. No doubt of this; the situation in which the wife is placed, makes her quite the superior—she is represented as exercising more than the meekness of a Moses, a complete *non-resistant*. "What thou bidst, unargued, I obey." And the husband exercising the arbitrary sway of the Sultan, without any view to his qualifications. "It supposes neither superior excellence, nor superior mind," and for what reason? Why, merely to keep him in temper. She is represented to the world, to angels and men, a conspicuous spectacle of moral sublimity. Patience under sufferings ennobles every great character. She is also incomparably the greatest ruler of the two. "He that ruleth his own spirit, is better than he that taketh a city;" the husband hath not taken a city,—he has only subdued a poor fragile woman to his will.

Since our brethren are disposed to make such a distinction, from the inmost recesses of our heart we thank them for our position. It certainly is a wise choice to select the one which involves the most elements of virtue. "Blessed are the peace-makers, for they shall be called the children of God." "Envy thou not the oppressor, and choose none of his ways," Prov. iii. 31. Yes, the wife is a conspicuous

spectacle of moral sublimity, if in the way of her duty; according to our moral and theological teachings, she lives a life of crucifixion. Woman has a love of liberty as well as man—the love of liberty is inseparable from accountability: she has the same attributes as man, and has the same desire for their exercise,—she has “an understanding by which truth is discovered, and by which means are adapted to their appropriate ends—passions and desires by which she is excited to action, and in the gratification of which her happiness consists—conscience to point out the limit within which these desires may be rightfully gratified, and a will which determines her to action. The possession of these is necessary to human nature, and it also renders every being so constituted a distinct and independent individual. She may need society, but every *one* needs it equally with *every other one*, and hence all enter into it on terms of strict and evident reciprocity.” Wayland’s Moral Science, page 202,—on the nature of personal liberty. We have substituted *she* for *he*, as we suppose woman is a person, it makes no difference. How the Dr. reconciles the opinions advanced in this extract with what he has advanced in respect to the duty of a wife, we cannot devise, without supposing her *not a person*, but a *thing*.

We will make a few more extracts from Dr. W., on the duty of reciprocity. He says, “We find all men possessed of the same appetites and passions, that is, of the same desire for external objects, and the same capacity for receiving happiness from the gratification of these desires, * * * * and hence we see that the relation in which human beings stand to each other, is the following: every individual is created with a desire to use the means of happiness which God has given him in such a manner as he thinks will best promote that happiness; and of this matter he is the sole judge. Every individual is endowed with the same desires which he *may gratify*, in such a manner as will not interfere with his neighbour’s means of happiness; but each individual has, also, the physical power of so gratifying his desires, as will interfere with the means of happiness which God has granted to his neighbour. From this relation it is manifest that every man is under obligation to pursue his own happiness in such a manner *only*, as will leave his

neighbour in the undisturbed exercise of that common right which the Creator has equally conferred upon both; because in no other manner can the evident design of the Creator, the common happiness of all, be promoted. That this is the law of our being, may be shown from several considerations; 1st, by violating it, the happiness of the aggressor is not increased, while that of the sufferer is diminished! While, by obeying it, the greatest amount of happiness of which our condition is susceptible, is secured; because by obeying it every one derives the greatest possible advantage from the gifts bestowed upon him by the Creator."

Now let us apply this test to the case of husband and wife. By depriving the wife of her rights in the domestic society, the happiness of the husband is not increased, but lays a responsibility on him that he is wholly unable to meet; and the happiness of the wife is diminished. She is painfully conscious of injury, because her instinctive desire of liberty is interfered with. Whereas, by giving her the exercise of her rights, the greatest amount of happiness of which their condition is susceptible is secured; because both would enjoy their rights, the happiness of both will be increased by enjoying them in common; and by giving her the exercise of her rights, each one will derive the greatest possible advantage from the gifts bestowed upon them by the Creator. They both will have the due use of their intellectual faculties, and be sustained in the exercise of the Christian graces. There is no "element of virtue" excluded by this regulation.

Another extract: "If it be said that one class of men is not under obligation to observe this rule (reciprocity) in its conduct towards another class of men, then it will be necessary to show that the second class are not men, that is, human beings; for these principles apply to men, as men; and the simple fact that a being is a man, places him within the reach of these obligations, and of their protection." (But a woman is not a human being, but an automaton, hence she is beyond the reach of these obligations;) "and lastly, if it be true that the Creator has given to every separate individual control over those means of happiness which He has bestowed upon him, then the simple question is, which is of the highest authority, this grant of the Creator, or the desires

and passions of the creature? for these are really the notions which are brought into collision. That is to say, ought the grant of God, and the will of God, to limit my desires; or ought my desires to vitiate the grant, and set at defiance the will of God? On this question, a moral and intelligent creature can entertain but one opinion."

In what manner Dr. Wayland reconciles what he has said respecting the duties of husband and wife with this reasoning, we cannot devise. If it is true that God has granted to every human being the rights that the Dr. has specified, is the grant of the Creator, or the ill temper of the creature of the highest authority? to wit, is the grant of God, and the will of God to limit the husband's desire for dominion, or ought his desires to vitiate the grant, and set at defiance the will of God? These are really the notions that are brought into collision. We care not whether the wife had promised to renounce these rights before angels and men, or before cardinals and popes, ministers and people, but we know that for the duties these rights impose, she is to stand before God in judgment. The declaration, that these rights are inalienable, is a truth more stable than the everlasting hills. They cannot be alienated, because the duties they impose are unchangeable. O! consistency, thou art a jewel! but thou art not always possessed by the wise, and the learned! A man of talents and distinguished literary acquirements, a professor in a literary institution, told us that he always passed over the chapter in Dr. Wayland's Moral Science, which treats of marriage; because the inconsistency of what was said there, with what was said on human rights in other parts of the system, was so glaring and irreconcilable, that he never taught it to his class; and he was no believer in the equality of authority between husband and wife. He had no idea of one being master and the other slave. But perhaps it would not have been so easy for him as he thought, to make a consistent system on his principles. It is not easy to apportion human rights without giving equal rights, or divesting of rights altogether.

The civil law steps in and makes some apportionment of rights between man and wife, in regard to their real estate. A woman can hold the one-third of the estate during her natural life, in case of her husband's death, whether he wills

it or not,—and he cannot transfer it without being subject to that, except she relinquish her claim. Scarcely any business transaction that we can conceive of would be more calculated to create hard feelings between husband and wife than a disagreement as to the sale of their property, nor any that would have a greater bearing on the welfare of the family. A man would be liable to be very much chagrined if he were very anxious to sell, and his wife would obstinately refuse to sign the conveyance. Still the civil law protects her in this opposition to her husband's will. The law makes it the duty of its officer to examine her apart from her husband, in order to ascertain if she signed the deed without compulsion on the part of her husband. Now, what moral right has the civil law, according to Dr. Wayland, to send its officer to examine the wife apart from the husband, and exclude the husband from the apartment, in order to ascertain whether she signed the deed of her own free will, without any compulsion on the side of her husband? She is no constituent part of the government of the domestic society; he is the ultimate appeal, his will is the constitution and law. This interference of the civil government may be the means of engendering "continual dissension, and it is the greatest of all evils in such a society." Dr. Paley would get out by saying it was altogether inconsistent with the woman's happiness to relinquish her claim. In Louisiana, and possibly in some other southern states, a woman not only has half of her husband's property at his death, but may always be considered as possessed of half his gains during his life,—having at all times power to bequeath that amount. Are not the laws in these states sacrilegiously regicidal?—horrible! Can there be any reason given why husband and wife can live on more of an equality of authority without dissension in the slave states, than in the free? If we were Yankees, we might have the privilege of guessing; but as we are for equal rights we will *take* the privilege.

Well, we guess that the slaves are their master's *safety valves*, by which they can let off their *superabundant choler*, so that they can live on more equal terms with their wives.

We will now take a practical view of Dr. Wayland's theory. As the wife's duty is submission and obedience, the

husband's exercise of authority must correspond, as his authority flows from their respective relations. If she owes him submission and obedience in every thing which does not "appertain to the conscience," it is his right to command her obedience and submission to that extent; and, we will add, it is his imperious duty; for duties and rights are correlates, and cannot be separated. The more strictly a man performs his duty of subjecting and enforcing his wife's submission and obedience to his will, with the above provision, the nearer he approaches to the acme of moral excellence. We know the world will not give him credit for this. Let our abstract theories be what they will on this subject, a man would be held in utter contempt who would subject his wife to his will "in every thing that did not appertain to her conscience." Notwithstanding, according to our moral standards, he had attained to the summit of moral perfection, as far as this duty is concerned. We have known men go into the minutiae of this moral duty, without receiving encomiums for their moral excellence.

We will give a few specimens out of many, and harmless ones, too, in comparison with many others we might specify. We knew a sensible man, in respectable standing in life, who reeled his wife's and hired girl's yarn every night, in order to ascertain if they had spun their tasks, and also duly attended to weighing the butter when churned, lest his wife might dispose of some of it for her own purpose. Now, all this "did not appertain to the conscience." We might give many specimens in others of stricter adherence to this duty, as even to the directing of the form of the wife's garments—the husband ordering the form in opposition to her will. This duty is even necessary for a Christian bishop to exercise; for, if he does not know how to rule his own house, how can he take care of the church of God? And, indeed, it is necessary for him to be scrupulous in the performance of this duty, to be an example to the people, as there is a growing relaxation of morals on this important duty. Let none say that this is an abuse of the authority which we have been describing, for it is the legitimate use of it. If it is her duty to be obedient and submissive in every thing, (with the exception specified,) it is also his duty to take cognizance of every thing, small things as well

as great things. No person should be above his business, more especially a Christian bishop. As the husband has undertaken to superintend a woman's concerns, through all their varied ramifications, his education should be in conformity with his duty: he is to do all her thinking. Our young gentlemen should be instructed in a thorough course of *kitchenology*, or housewifery. We say that, if it is his duty, he is bound to do it, notwithstanding the reproach of the world. Men who perform those duties the most strictly, are very faulty, on account of the shame they manifest in the performance. They do it in a clandestine manner; they do not wish the world to know it;—this matter only leaks out: neither husband nor wife will tell it. Although he may apply the unction to his conscience, that he is doing nothing but what God's word authorizes, yet there is something in his breast which tells him he is acting a tyrannical, mean, and despicable part. The wife is ashamed to tell it; she feels herself degraded—her noble nature insulted. Woman has aspirations for liberty as well as man; she desires the pursuit of happiness as well as he; she has the same faculties and wants as he, and demands the same exercise and gratification. She is not among the irrational creation that was given to man's dominion; and she feels she has lost her excellency when she is to be thus governed; and that, by the hand of her own husband, she is wounded in the house of her nearest friend,—the man who, perhaps, not long previously, had addressed her in the most obsequious manner, in order to gain her affection! She had confided in him; she expected him to be the protector of her liberty, if any attempts were made to take it away. But she is wofully disappointed. The just estimate of her standing in creation, or pride, prevents her from making her grievances known; she knows that she has been created only a little lower than the angels, and is crowned with glory and honour, and has dominion over the works of God's hands; she has her equals on earth, but no superiors. If her injury came from any other source, even from a father, she could disencumber her mind to some friend; but, as it is from her husband, her equal, her companion, she bears it in silence, both for his sake and her own; and for the credit of her children, she is unwilling to let the world know that their father is a tyrant and their mother a slave.

The substance of the following statement was communicated by a genteel and respectable woman on her death-bed. The tyrannical conduct of her husband was the exciting cause of her disease, which proved fatal.

She said she felt herself so degraded by his treatment, that she had kept it a profound secret in her own heart until then, for his sake, her own, and her children's. She said she often assumed a cheerful countenance in company when she had an aching heart, and talked with so much independence about the manner in which she conducted her business in the presence of her husband, that some thought she had her full share of authority. This she did for the purpose of concealing her degradation. Her husband was of good repute in society, with some estimable qualities, and an office-bearer in a respectable and popular branch of the church. He attended, at least once a month, to reading in the family at worship, those portions of Scripture which inculcate the obedience of wives to their husbands. He thought the "teachings of Scripture so explicit" on the duty of wives, (or professed to think) that it fully bore him out in his tyrannical proceedings. He thought the end of his authority was "to prevent dissension," and that God had enjoined on his wife submission and obedience for this purpose the full amount of the authority he was then exercising, as he did not violate her conscience as to her devotional exercises. He was naturally of a very domineering and ungovernable temper, and required the exercise of his authority to make him comfortable. Did this conduct make him comfortable, and keep him in a good temper, and "prevent dissension?" No, it made the longing of his domineering desires more intense, and his temper more and more ungovernable. He was not cast in the mould of those with whom power might be obtained "by concession;" his wife was disposed to conciliate him in this way, perhaps to a fault; but, although he professed to read his commission from the word of God, he took great pains to conceal his conduct, as their most intimate friends, with whom they had constant intercourse, did not suspect it. He had no desire that she should act in an obsequious manner in company. If he was doing his duty to the wife of his bosom, and his God, why did he conceal it? The very concealment betrayed a secret consciousness that he was acting

tyrannically, meanly, and despicably, and he did not want the world to know it. Poor, deluded man! did he not see when reading those portions of Scripture we have alluded to, that he was reading his own condemnation? Did he not see that his mission was "to love, nourish, and cherish his wife, as the Lord the church?" His conduct was wholly subversive of this end. Did he not see that the wife's rights were specially guarantied to her? He was to estimate her liberty by the same love of liberty he had in his own heart. He was, in an especial manner, to love her as himself; in no other way could he "cherish her," cheer, and gladden her heart. No, instead of cherishing and nourishing his wife, he nourished and cherished the disease which preyed on her vitals, and was the means of bringing her to an untimely grave. This is no rare occurrence. Thousands, and tens of thousands, find an untimely grave, in consequence of the practical operation of these principles, in our boasted land of liberty. Let none say that it is an abuse of authority that we are delineating; for it is the legitimate use of it, carried out in its practical operations, and follows the exercise of arbitrary authority as the shadow does the substance. Practice is the only way to test the correctness of a theory.

On the principle that the husband has the authority above specified, we can see no reason why he has not the right to control the physical labour of his wife, not for the sake of her happiness, but for the sake of his own, (that is, to keep him in temper, as that is the principle on which he has the right to govern.) It is for her happiness, to be sure, in a certain sense, that is, for fear of worse consequences, "continual dissension," &c.; and as she is the weaker party, she might not come off "even with the skin of her teeth." Her husband might apportion the amount of her labour, as the respectable man did that reeled his wife's yarn, and the kind of labour, and the remuneration for labour, entirely to his own will, to the entire exclusion of the will of his wife, as we suppose it would not be generally thought that any of these matters would "appertain to her conscience." And when these rights are conceded, of course it is conceded that he has a right to enforce her obedience. It supposes that the woman has no right to the use of her intellect, as far as matters are concerned that do not "appertain to her con-

science," if that comes in competition with her husband's will. Indeed, intellect is of very little importance to a person who is wholly under the influence of another. The person having the control is to do all the thinking. This doctrine lies like an incubus on the intellectual faculties; a person put under the control of another, not being permitted to think and act for herself, the mental powers will blight and wither.

What we have endeavoured to describe is the legitimate exercise of this authority, which we have had under consideration; we have not said one word about its abuse. The facts we have related of its exercise were in the hands of respectable people, members of reputable Christian denominations. But let us suppose it is put into the hands of a person a great deal worse qualified for its exercise,—suppose a debauchée, returning from his midnight revels, finds his wife sitting by a few dying embers, trimming her midnight lamp, to procure a scanty subsistence for herself, and worse than fatherless children, yea, and for the inebriate himself! He feels himself rebuked by her midnight industry; he orders her to bed, or to perform some other service, whatever his frenzied brain pleases to dictate; she does not immediately obey his commands, perhaps it is out of her power; a piece of work must be completed at a certain time. He has been taught from the pulpit, he has read in our moral standards, that the wife's duty is submission and obedience in *every thing* that did not "appertain to the conscience." Perhaps he is a graduate of some literary institution where these principles had been taught as a science, and enforced with great pathos and eloquence. He imagines that she has behaved very undutifully as a wife; as obedience to his commands will not violate her conscience, and as he is a person placed in high authority, it is a burlesque on authority to say he has not the means to enforce it. He drags her from her seat, beats and abuses her until her life is put in jeopardy, and not unfrequently the loss of life is the awful consequence. This is no vain declamation nor rare occurrence, as very few months pass without the detail of similar scenes in our newspapers. Ill temper, or imbecility of mind, or love of dominion, may impel others to similar deeds of desperation.

Human nature is not constituted to possess despotic power without abusing it. Here is a legitimate exercise of this

authority in the hands of a debauchee or a tyrant; and, alas! there are many such characters; yes, we say, it is the legitimate use of it, with the exception of the physical abuse. It would be an abuse of this authority to take her life; but to say that a man is placed in despotic authority without any means to enforce it, is a burlesque on authority. What! a man placed in authority, to command in *every thing* that does not "appertain to the conscience," and have no means to enforce it? It cannot be; a command or a law without a penalty, amounts to no more than an advice. If the authority is conceded, the means to enforce it are also conceded. And if it is true that the husband has not the power to inflict a penalty, the wife and he stand on a perfect equality of authority, as she certainly has the liberty of giving advice. Notwithstanding all the authority the husband has, Dr. Wayland says: "The husband, however, has no more right than the wife to act unjustly, oppressively, or unkindly." Well, all this seems friendly. But, would not the due exercise of the husband's authority be called unjust, oppressive, and unkind, in all other situations? Would not Dr. W. himself think that if he had to be obedient and submissive to another's will "in every thing that did not appertain to the conscience," he would be treated "unjustly, oppressively, and unkindly." Would he suppose that the person who treated him in this manner was governed by the golden rule? And who is to be the judge of what would be unjust, oppressive, and unkind? The husband must sit in judgment in his own case. People might honestly differ on this question, and do differ. One man might have the most refined and delicate regard both as to the physical and mental feelings of his wife; another might be devoid of this sensibility naturally, and from educational prejudices.

Man is not to be trusted with such an amount of authority; he does not know what he might do. "Is thy servant a dog," says a certain person, "that he should do this great thing?" Give all men this authority indiscriminately, with physical power to enforce it, and how will they use it? The very idea of being clothed with so much authority over his equal would be intoxicating; she, perhaps, being his superior in mental and moral endowments. Thanks be to an overruling Providence, the practice on this question is in-

comparably better than the principle with those who have any respect for their credit, or sympathy with their weaker fellow beings, and, we may add, any regard for the dictates of the monitor within.

It is full time in the blaze of light, in the nineteenth century, that those statutes should be erased, AT LEAST, from our moral standards—statutes which people, who have any respect for their own character, would be ashamed to acknowledge. However pleased society may be with those theories on paper, Christianity and civilization have advanced too far to put them in practice. It only serves as a caterer to that pride and love of dominion which is implanted in the breast of man, and furnishes a weapon for the hand of some mean, petty tyrant to wield clandestinely.

A number of men of intelligence and good standing have told us that they never thought of such a thing in their own families, whether their wives or themselves had the ascendancy; nothing they would deprecate more than the idea of a contest for superiority; and yet those persons were great advocates for this theory. It only answers to be put on paper, that it may pander to man's pride, and be a weapon in the hands of those who are the most unskilful in wielding it.

There is a vast amount of secret suffering endured from the forced submission of women to the opinions and capricious whims of their husbands; the husband is not led to reflect and consider the pain he is inflicting, as the woman's duty is said to be "submission and obedience;" he considers she is doing no more than her duty when she thus obeys and submits, and he is only exercising his lawful prerogatives. You could not persuade him that he was acting "unjustly or unkindly." But, if husband and wife be regarded as equal in the domestic society, he will see immediately that he is acting "unjustly and unkindly," because he would not wish thus to be treated. The management of families who are governed on this plan is a perfect farce, paltry chicanery, and obsequiousness on the wife's part, and despotism on the husband's. Indeed, she is taught that the only method of accomplishing her purpose is to feign submission. Instead of the interests of husband and wife being identified, they are considered separate and apart; whatever

the wife can filch, she regards as clear gain, and what he withholds, that *he* considers clear gain. The truth is, it is no filching, for she is only taking what is her own, as did Abigail. But the means of effecting this are deception and intrigue, which are very contaminating and destructive to good morals. Such a course of conduct has a most deleterious effect on children, or servants, or whoever is under its influence. Volumes might be written on the practical effects of husbands having the control of all domestic concerns that do not "appertain to the conscience." How degrading to woman, and how pernicious to both man and woman. "Its effects must be disastrous upon the *morals* of both parties. By presenting objects on whom passion may be satiated without resistance and without redress, the master's (husband's) pride is fostered, and anger, cruelty, selfishness, and licentiousness, are encouraged; whilst, on the wife's part, lying, deceit, and hypocrisy, a mean, cringing servility, which annihilates her independence and self-respect, the possession of which gives tone to character, are the natural consequences. It may be said that the wife is not without redress. True, the civil law is in advance of our moral systems, and will not permit the husband to beat and abuse the wife, as the old English law did; and yet the law still allows the husband to deprive the wife of her liberty without due process of law,—the husband being both judge and jury in his own case. A shameful violation of a constitutional guarantee. The wife depends on her husband for her temporal support. She has not even control over the wages she might earn by her own labour. (It cannot be expected that the civil law will be far in advance of our moral and theological teachings.) Has not the husband the power of inflicting the most excruciating penalty without lifting his hand to strike? What mental and bodily anguish have women not suffered from this source, without the husband acting in a way that was cognizable by the civil law? Many women have found an untimely grave from treatment of this character, and in many instances become insane; many have borne physical abuse from the husband secretly, because they felt degraded and were ashamed to tell it. You may call this the abuse of authority, if you please; but it is the inseparable concomitant of arbitrary power, when carried out into practice.

Dr. Wayland, when speaking of the duty of parents, says, "that the submission of the wife is a grand example to the children, and, lastly, as the duty of the wife is submission, children are thus taught, by the example of one whom they respect and love, that submission is both graceful and dignified, and that it in no manner involves the idea of baseness or servility." Here an authority is assumed which can be both seen and felt; it is even open to the observation of small children; it fully carries us out in the picture which we have drawn of the weighing of the butter and reeling of the yarn.

Would it not be as well for the husband to treat the wife with respect, and her opinions with becoming deference, as an example to the children, to obey her who is their principal instructor, thus "giving honour unto the wife?" It would rather be a poor certificate for her qualifications to rule them, when she could not rule herself. Could a man be said to honour his wife, when he is taking cognizance and control over her every action, as he would do over a child, or a servant, in the family? Can this cheer and gladden her heart? Yes, and more strict cognizance than over the child. As Dr. W. says, "As the child approaches to majority, a wider discretion should be allowed, and his wishes and his predilections should be more and more consulted as he grows older." Why? Because the child is to be trained to assume its own responsibility. True, this is a very good reason; but why, we ask, train a little girl of twelve years old to assume the responsibility over herself, and her mother, of mature age and experience, not suffered to exercise responsibility over herself?

What a great display of gracefulness and dignity on both sides would be exhibited in the spectacle of a Nabal and an Abigail acting out this drama! Would not Nabal appear to great advantage, before servants and children, acting out his part? We have said before, and we again repeat it, that it is high time that such sentiments should be erased from our moral and theological teachings; they savour more of Mahometanism than the common suavity of an enlightened community—Christianity aside. Any man that would wish his wife to treat him in the cringing obsequious manner we have been describing, ought constantly to have

his marriage certificate on file, lest it should be suspected that it was a Hagar who resided in his family, instead of a Sarah. That she is to treat her husband with due respect, is a truth, as it is her great duty, and to use her influence with all under her charge to treat him with respect. But hers is the respect of an *equal* and a *companion*.

Now we appeal to the observation of all, if this is not the way in which all well-regulated families are conducted. When husband and wife appear as equals, and the commands of each alike authoritative, the closer the family approximates to perfection and happiness. "In union there is strength; united they stand, divided they fall;" or, in the language of inspiration, "two are better than one." Each contributing what amount of knowledge and experience is possessed to the common stock, for the regulation of the family, both temporally and spiritually; each paying due respect to the opinion of the associate, or either waiving opinion for the companion's good to edification; the more as it contributes to their own good and edification also. Each "in honour preferring one another."

We say we appeal to the observation of all, if this is not the way in which all well-regulated families are conducted. These are the families that *prosper in time*, and, as far as this is concerned, have the *best prospects for eternity*. This is so plain that it grieves us to think that there should be any need for our humble efforts to establish this truth. That this is the rule by which the domestic society is to be conducted, may be shown from several considerations. "By violating it, the happiness of the aggressor is not increased, while that of the sufferer is diminished; while, by obeying it, the greatest amount of happiness of which our condition is susceptible is secured; because, by obeying it, every one derives the greatest possible advantage from the gifts bestowed upon him by the Creator." Wayland's Moral Science, page 195. The husband will find it to his own benefit not to be self-willed and wise in his own conceit.

There is no situation that a poor, fallen creature should deprecate more than the exercise of despotic or arbitrary power.

Dr. Wayland seems to think it is a very trifling matter for the husband to be placed in absolute authority over

the wife in the family. He says, "It supposes neither superior excellence nor superior mind in the party that governs, but merely an official relation, held for the good of both parties, and their children."

So it appears that the husband is sent a "warfare at his own charges." Is not the promise, "As thy day so shall thy strength be?" Ought not "rulers be able men, such as fear God?" Ought not those "who rule over men to be just, ruling in the fear of God?" Yes. It requires a more than common portion of both moral and mental endowments. Would not the Dr. think, if one were set over him with such an amount of authority, that the ruler ought to possess an extraordinary portion of both mental and moral endowments? Does it never occur to our moral and theological doctors that the husband is responsible to God for his whole amount of authority in the family? If the wife has no authority, she can have no responsibility. Has the husband not to stand before the bar of God on that decisive day, to render an account for every idle word he has spoken? Will he not be called in judgment to give an account how he has discharged the duty of governing an intelligent immortal through this world of trial, in connexion with all the other momentous duties arising out of the government of the domestic society? According to our moral and theological teachings God has constituted the husband the most *absolute ruler* on the face of the globe. Where is there any lawful authority so absolute as a person having the command of an adult in every thing that does not "appertain to the conscience?" It is both absolute and irresponsible. All that is wanting is the sanction of civil law to make it irresponsible. As far as the civil law interferes between husband and wife, in pecuniary matters, or in "moderate correction," so far it is not moral according to our present system of morals. Few rights as women receive from the civil law in most of the states of our confederacy, they are half a century in advance of the greater part of our moral and theological teachings. It is most obvious that if the husband has the authority we have specified, he must have the physical power to enforce it. For what end does he possess this authority? To prevent "dissension,"—to promote peace. Human nature is so constituted that the exercise of such an amount of autho-

rity is of itself calculated to create "dissension." As the majority of mankind is not governed by the will of God, some other mode must be adopted to enforce this obedience. Physical coercion is the only plan that can be adopted, and it is nothing but brute force that has secured to man his usurped authority. He loves dominion, and he has discovered the class of human beings that will endure the greatest deprivation of rights with the least effectual resistance. No man asks of his fellow, no nation demands of another, any like surrender of rights when the closest friendship springs up between them. Men do not find it very hard to assign some grave reason for their usurped authority, and represent all the disabilities woman labours under—as intended for her benefit—represent her condition as a vassal, to be "lovely and dignified"—presenting pseudo-adulation to her self-esteem. Would not man be better qualified to fill dignified stations, as his sex has so much superabundant dignity? Dr. W. informs us "that the marriage contract is essentially mutual. By entering into it the members form a society, that is, they have something in common; whatever is thus in common belongs equally to both, and on the contrary, what is not thus surrendered remains as before, in the power of the individual." We wish the Dr. had informed us what they held in common. The wife, excepting her reserved rights of conscience, is a non-entity in every thing that pertains to this world, if the husband in his sovereignty sees proper to annihilate her; in him she "lives, moves, and has her being." And what has the husband surrendered? Nothing. He has acquired dominion, but he has surrendered nothing. It was rather an unnecessary provision to say that the husband did not promise to subject his professional pursuits to the will of his wife, for he has not subjected any thing to her will, but retains the power of his own body and will, and hers too. Neither is under any obligation to surrender natural rights to the will of the other, nor can they surrender their natural rights, as they are "inalienable." They both retain the same rights they ever had. New relations create new duties, but obliterate none. Why should human beings give up any rights in the marriage contract more than in any other contract? "Woman may need society, but every one needs it equally with every other one,

and hence all enter into it on terms of strict and evident reciprocity." It is not good for man to be alone more than woman. But there is one insurmountable obstacle to both retaining their rights—they are liable to have different opinions. A cogent reason, truly! One must yield. So woman is elected to the "lovely and dignified" station of a vassal. Then we are told that she is placed in this situation both by scripture and reason. The reason we suppose is that she best endures the deprivation of rights, and has the least power of resistance, and having the exercise of the fewest rights, consequently has little to lose.

This reminds us of Nathan's parable to David of the ewe lamb, 2 Sam. xii. 1—4, "There were two men in one city; the one rich, and the other poor. The rich man had exceeding many flocks and herds: but the poor man had nothing save one little ewe lamb, which he had bought, and nourished up; and it grew up together with him, and with his children: it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man, and he spared to take of his own flock, and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him." Now, who is it that cannot apply this parable to the present case? Man is rich and possessed of authority; one would suppose enough to satiate his love of dominion. He has his rights in the state, at least in our *republican* country, (if he has a white skin;) and if not a foreigner, he may rise to the highest possible dignity in the gift of the people. And if a foreigner he is not excluded from holding any office except the chief magistracy,—he has a voice in all laws by which he is governed—his property is not taxed without representation. Woman has no voice in any of these matters,—man makes all the laws by which she is governed in her civil capacity. He can fill any dignity in the church. Woman does not hold the lowest official standing in the church, with very few exceptions. She is very often denied a voice in the selection of her church officers—in some branches of the church she is debarred by a constitutional interdict! We do not know that it is a settled question in any branch of the church that she is allowed a voice in these

matters, it is rather by grace she is permitted to exercise this right. Thus, she is always governed, in both church and state.

There is but one spot left, which is exceedingly dear to woman, where concentrate many endearments, we allude to the domestic circle, to which she is necessarily much confined. Many of her worldly enjoyments being clustered there, she will necessarily cultivate those gifts of nature that will qualify her for performing the arduous and momentous duties which devolve upon her.

It might be supposed that man, "proud, heady, high-minded," as he is, would be disposed to look on her there as his equal, where she might exercise some of the inalienable rights of the human family. This is to her her one ewe lamb, which she nourishes with maternal care—it is endeared to her by tender ties as an only child. But when a way-faring man comes along, man spares to take of his own possessions to entertain this traveller, if we may so call him, though he is rather a *resident*, and he entertains that evil temper which comes from the wicked one: "from whence come wars and fightings, they come even from our lusts, that war in our members:" instead of resisting the devil, that he may flee, woman's little ewe lamb must be taken to satiate the voracious appetite of this monster.

Do we file our complaint too high when we say woman, the mother of mankind, is considered an alien and a fugitive in the human family, divested of all human rights, excepting the right to life and protection from personal abuse, and a right to what "appertains to the conscience?" We have already shown that reputable writers have represented man to have a right to "lord over her conscience," by enforcing on her religious instruction, and conformity to religious exercises, with a tacit approbation of a respectable portion of the community. To affirm that a person has the due exercise of her conscience when an individual is over her in all things called temporalities, is only a mere pretence. Did the Saviour of mankind *now* tabernacle in this world, woman has not a roof under whose covering she would have any authority to invite so distinguished a guest to take a shelter, nor any table where she could have a right to invite her adorable Saviour to satisfy his hunger. Woman may say that

"the foxes have holes, and the birds of the air have nests," where they enjoy liberty, but she hath not where to lay her head without being pursued by authority. Man can, in an authoritative way, say, "Come, and she cometh; go, and she goeth," and "Do this, and she doeth it." All this, too, imposed upon her as the law of God! Is this the golden rule? We trow not. Man is sent to the ant to learn industry,—we would send him to the irrational tribes to cultivate the social virtues—subdue his temper. Birds can agree in their nests, the male and the female, without any superiority or inferiority. The foxes can live in their holes with their mates on a perfect equality. Yes, the brutal tribes can live with their mates without "dissension." And look at the domestic animal, if the male has more strength, he applies it for the protection and aid of the female, he does not exercise it to abridge her liberty.

Doctor Wayland has made one unpardonable omission, in not directing the husband how he is to govern. He has instructed parents how to govern, and how much, also, the civil officer, but not one word of direction to the husband. He says, "A parent is bound to consult the wishes of his child, in proportion to his age, when this can be done innocently. He thinks the treatment proper for a child might very possibly ruin a young man. Is there no possibility that a woman might be ruined by not giving her intellect free scope, "when this can be done innocently?" Of this, of course, the *husband* is the *proper judge*. Is there no fear that her mental energies will be crushed, and that her intellect will blight and wither? Does not this theory contribute to make her "ignorant of her duties, and the manner of discharging them?" Should not the husband be reminded that his authority is to be exercised "in a manner suited to the nature of the being over whom it is to be exerted?" When the "teachings of scripture are so explicit" on this subject, "the manner of his kingdom must certainly be written in the book?" 1 Sam. x. 25. Or can there be no example adduced, showing how the worthies of old governed their wives?

We suppose he thought it entirely unnecessary, as his governing must correspond to her duty: it was to extend to every thing but what "appertained to the conscience."

And who is to measure the capacity of her conscience? Why the husband is both judge and jury. This must be the case, if his authority is to answer the end for which it was designed. They are "liable" to disagree, as to the capacity of her conscience. The wife might suppose that her conscience was so capacious, as to demand of her an equal quota of all the duties devolving on one of the heads or governors of the family, and that consequently her rights were of like dimensions. She might with Sarah think, that she had a right to a voice, as to who was, and who was not, entitled to membership in the family. And she might with Abigail think, that she had a right to give some of their worldly substance to a poor persecuted servant of God, even against the express will of her husband, if the circumstance of the case demanded, or incur the guilt of those to whom Christ will say, "I was an hungered, and ye gave me no meat," &c., and become obnoxious to the penalty, "Depart from me," &c. The husband might be of the opinion, that her conscience was of no larger dimensions than would embrace her personal religious exercises private and public. There would be a ground of "continual dissension." Hence the necessity of the husband being the judge, as to the calibre of her conscience,—and a number do judge, with a vengeance. Certainly, the husband's responsibility is of a momentous character, he purchases peace at a dear rate. The whole weight of governing the family, and the wife also, is laid upon him. He is to bear all this weight of care and trouble to purchase peace. And then he comes forward and declares, that this does not imply that he has an extra portion of either mental or moral endowments. And yet, the whole weight of governing the family and the wife too are laid upon him. Is he not grievously imposed upon? No wonder he is "like a tottering fence and bowing wall"—no wonder, he so much oftener turns out bankrupt than woman. Woman is allowed to roll up her talent, or talents, may be one, five, or ten, in a napkin, man is forced to trade with his talents, to direct the woman, and himself likewise. Although he may, perchance, be only possessed of one to her five or ten. We thought she was designed to be a help-meet to him, and not a burden. But kind man is still willing to totter on under his burden,

though in his great anxiety to take care of the woman, he often neglects himself. Who does not see that he is imposed upon?

We have been extremely prolix on this feature of the marriage contract, that is to say, the wife's duty to the husband, as to obedience and submission. We found it in a tangible and definite form, in Dr. Wayland's Moral Science. We find it an absolute authority, as far as the most absolute authority can go, and as far as it would be the duty of any human being to render obedience in any situation: it commands to the very verge of resistance. No person is under an obligation to obey, so far as to violate her conscience. She is then called to suffer, rather than sin.

It may be in consequence of our mental obliquity, but we can see no difference between the wife's submission and obedience, and the slave's. It may be said, that she is not property. True, she is not transferable property, but she answers all the purposes of property. Property may be entailed, and thus become not transferable.

We must close this protracted review of Dr. Wayland. We have taken the liberty of using great plainness of speech. It is our earnest wish to treat the author with due respect, but the principles we have been animadverting on, can scarcely claim merely toleration. We attach great importance to the question we have had under consideration, *the rights and duties of one half of the human family*, indeed the well-being of the *whole* human family. We consider the prerogatives of God usurped, where the creature arrogates to himself what belongs to the Creator. God only is our *lawgiver* and king. Christ always retains the appellation of master to himself; his disciples are all brethren; "no lords many, nor gods many," in Christ's kingdom. And we now take the liberty of saying that Dr. Wayland has not *one text* of Scripture to predicate his theory on, respecting the authority which the husband exercises over the wife—there is a despotism erected, without one text of Scripture to support its foundation. Where is it said, that the husband is the ultimate appeal, either by precept, or example, or legitimate inference, or that the wife is to be obedient in every thing that does not "appertain to the conscience?" All that can be quoted is the figure of Christ and the church. That

is, when Christ and the church cannot agree; he is then the ultimate appeal. Christ is the first appeal, and the last appeal;—as king, he governs the church absolutely, both temporally and spiritually. And Christ has all the qualifications requisite—He has both “superior excellence and superior mind,” no need of appealing from his decision. As the church is subject to Christ as its mystical head, so let the wives be to their own “husbands in every thing,” but not a king. Most preposterous!—to say that the husband is the wife’s king, there could not be a more inappropriate figure to represent husband and wife, than king and subject. Christ’s intercourse with the church, as mystical head, or husband, is of the most kind and familiar character. He represents himself as yielding to her solicitations, as well as her to his, see *Canticles* throughout. As a king she must keep from him at a respectful distance and attitude, *Ex. iii. 5*, *Josh. v. 14, 15*. And his laws are peremptory, and inflexible, *Matth. v. 18*.

No, the husband’s province is to supply her “with wool, and flax, corn and wine, and oil, silver and gold,” according to his means. It may be truly said of this duty, that it supposes neither superior excellence nor superior mind in the party thus nourishing, and cherishing, but merely an official relation, held for the mutual good of both parties and their children. The teaching of revelation on this subject is explicit. See *Eph. v. 25—33*.

There the husband’s duty is clearly portrayed, and stands forth in bold relief. There we can read his commission, and the duties it imposes—verse 28: “So ought men to love their wives as their own bodies: he that loveth his wife loveth himself.”

Dr. Wayland says, “The very lowest meaning that we can assign to this precept is as follows. I have already stated that God has bestowed on every man such means of happiness, as, in his own sovereign pleasure, he saw fit; and that he has given to every man an equal right to use those means of happiness, as each one supposes will best promote his own well-being. Besides this, every one has an instinctive desire thus to use them. He cannot be happy unless this desire be gratified, and he is painfully conscious of injury, if this right be interfered with. In this manner he

loves himself. Now in the same manner he is commanded to love his neighbour." Wayland's Moral Science, page 197.

If this be the lowest meaning we can assign to this precept, we apprehend it is not saying too much when we affirm that the husband is, in the highest sense of this command, to love his wife as himself. This debars him from claiming any control over her, that he would not wish her to assume over him in similar circumstances. So, if this reasoning be correct, the husband's authority is subversive of the end designed, as nourisher and cherisher: he is utterly debarred from the exercise of authority by the injunction of the apostle, "To love his wife even as himself." This is the end for which she is to be obedient and submissive for him, "To love, nourish, and cherish her, as the Lord the church." "This submission, truly, is both graceful and dignified."

If we comprehend the philosophy of the obedience of the wife to the husband, on the principle of its being to "prevent dissension," it is entirely at war with the golden rule. It is tacitly saying that neither of the two would willingly submit his or her judgment to the will of the other; consequently, the one who has to submit all to the will of the other, is in a position that would be uncongenial, were he or she not impelled to it from some cause; therefore, he who exercises this dominion over his companion, treats her in a manner in which he would by no means wish to be treated. All principles that will not admit of being weighed in the balance of the sanctuary, are ipso facto null and void.

There is no such thing assigned, in all revelation, as that the wife's obedience and submission are designed to prevent "dissension." Our all-wise Creator adapts means to the end. Instead of an individual being placed in arbitrary authority, whilst his correlative is deprived of her liberty, being a means of preventing "dissension," it would be and is a prolific source of continual bickering; it is better adapted to fulfil the prediction, "I will put enmity between thee and the woman." And the more this arbitrary authority is exercised in a family, the nearer it approximates to a continual warfare. If it were not that one of the parties is possessed of a greater share of brute force, whilst the physical powers of the other are not developed to the same ex-

tent, appearing rather designed for love than warfare ; we say, if it were not for this state of things, the human race might have been, ere now, extinct. Any reasonable person will admit all this, in a practical point of view. In conversation with some men who were clamorous advocates for the husband's despotic authority and the wife's tame submission, "unargued to obey," they have told us, that the less they were disposed to be self-willed, and the more meekness and self-denial they exercised towards their wives, the more peace, harmony, and comfort they enjoyed in their families. Love is the weapon which the husband should wield. It behooves him to be meek, and equally with the wife to exercise self-denial.

Gentlemen must have been admitted into the private council-chamber of the Almighty, and learned the secret reason why He enjoined obedience and submission on the wife ; for we are sure there is no such reason given in the scriptures, that the obedience enjoined on the wife was to "prevent dissension." But it is no new thing for a certain class of men "to lade men with burdens grievous to be borne, and themselves not touch the burdens with one of their fingers."

Lord Kames says, "Both should govern—the husband by law, and the wife by persuasion." He is only half right : both should govern, neither by law, but both by persuasion. Indeed, the very idea of two constituting one, precludes the notion of ruling, for there is but one person to rule.

The apostle, in chap. vii. of 1 Corinth., treats of the respective duties of husband and wife in the marriage relation, with greater particularity than we find in any other portion of scripture. It appears that the Corinthians had written to him to give his opinion on the duty of marriage, or refraining from it. He goes on to direct them as to the duty of marriage, or refraining from it, and gives directions to govern those who were married. He strips it of its metaphor, so that we cannot mistake the meaning. He does not go into special detail on all particulars, but he lays down general principles that would embrace every duty in the marriage relation, and makes them perfect equals, so far as he treats the subject. He speaks of it as a duty inseparable from the marriage relation, for the husband to "care for the things of the world, how he may please his wife, as

well as the wife the husband." There is no mention made that one is to do all the "pleasing," in order "to prevent dissension;" nor does he give the most foreign hint that there is any inequality as to their liberty, or that either of them has any privilege (if it may be called a privilege) of being "self-willed, or wise in his own conceit." We have been almost afraid, that this portion of scripture which speaks of it as being a duty of marriage, that the husband is to "care for the things of the world, how he might please his wife," would become obsolete. We have heard sermons preached specially on the duty of husbands and wives, and every portion of scripture *professed* to be brought in which treated of the subject; but we have never heard this portion mentioned yet,—the *pleasing* was all on the *one side*; there were pretty things said about his loving her. But she must be obedient and submissive to him in every thing that did not "appertain to the conscience." If any person would divest his fellow creature of her pursuit of happiness in things relating to this world, we care nothing about his *professions* of love, for they are only hypocritical pretence.

We will again give the text, and Dr. Wayland's exposition, which he has selected for the husband's direction, as to the discharge of his duty, 1 Pet. iii. 7. Campbell's translation: "Likewise, ye husbands, dwell with your wives, according to knowledge, as with the weaker party—rendering respect to them as heirs with you of the grace of life. That is, if I understand the passage, conduct towards them as knowing that they are weak, that is, needing support and protection; and, at the same time, rendering them all that respect which is due to those who are as much as yourselves heirs to a blessed immortality. A more beautiful exhibition of the duties of the marriage relation cannot be imagined."

The portion of Divine revelation that Dr. Wayland has quoted, is, doubtless, a beautiful exhibition of the marriage relation; but we are not willing to adopt his comment. On verse 7, he has not said one word that might not be said of a servant, or a slave, who was weak in body, and gave evidence that she was an "heir of a blessed immortality."

We will now give 1 Pet. iii. 1—7, from our common translation, with some thoughts of our own. First verse, "Likewise, ye wives, be in subjection to your own husbands, that,

if any obey not the word, they also may without the word be won by the conversation of the wives." Verse second : "While they behold your chaste conversation coupled with fear." Peter seems here to have principally in view wives who had unbelieving husbands. It was certainly a very trying situation to be placed in, to have an unbelieving husband in that period of the world. Women were then treated with great barbarity in heathen countries. "I will put enmity between thee and the woman," Gen. iii. 15. Although the principles we are taught in our enlightened age are a modification of the laws which then existed, yet public sentiment is in advance of our principles, and does not adopt those principles as a rule of action, except covertly; nor would the civil law admit of it being carried out to that extent. In that age of the world, however, public sentiment and the laws went hand in hand. The wife's Christian graces would certainly be heavily taxed, and also her moral and intellectual faculties. She was to discriminate minutely what rights she might sacrifice to the will of her husband, and what not. She must not do any thing contrary to the duty she owed Him whom she was to "fear, who could destroy both soul and body in hell." Her moral and intellectual faculties, as also her Christian graces, would all be called forth into lively exercise. The husband would see the effects of the benign religion which she had embraced in her life and conversation; and she would acquaint him with the reasons which influenced her conduct. We could not expect that he could be "won without the word" by her example, without precept accompanying it. It was a powerful motive that the apostle held out to induce her to exercise her patience, even the salvation of the soul of her companion. As she was a chosen instrument for that purpose, it behooved her to be watchful, lest, by neglect of her duty, his soul might be required at her hand. The apostle Paul says, "Though I be free from all men, yet have I made myself servant unto all, that I might gain the more." Subjection is the duty of all wives. We have already spoken at large of what we consider the character of lawful subjection. Her subjection must correspond to his duty of loving, nourishing, and cherishing. But we by no means say that it would not be a wife's duty to manifest subjection of

a very different character from what we have been describing, on the principle, "if they smite you on one cheek, turn the other also." Yes, it might even be her duty, in our Christian country, to be obedient and submissive in every thing that did not "appertain to the conscience," on the principle we have alluded to. Peter, however, never gives the most remote hint, that the end of the wife's subjection is to prevent "dissension." If her obedience and submission would be a means of converting her husband to the Christian faith, that would put an end to "dissension," if they were both influenced by its precepts, without either being a slave. Verse third: "Whose adorning, let it not be that outward adorning of plaiting the hair and wearing of gold, or putting on of apparel." Verse fourth: "But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is, in the sight of God, of great price." He shows that their adorning is not to be outward. Women have generally been admired for their exterior appearance, like birds for their pretty plumage—hence their over-anxiety to adorn their persons.

The apostle here reproves their superfluity in dress, and exhorts them to be adorned inwardly by the graces of the Spirit. These are not corruptible, even a meek and quiet spirit. These are the common ornaments of all Christians, both male and female—our divine Master was meek and lowly. Certainly wives who have unbelieving husbands would have a great trial of their Christian graces, but the promise is, "As thy day, so shall thy strength be."—When Peter gives this character of wives, he does not mean it would be unnecessary in husbands, as they claim to be rulers. It is particularly necessary in rulers, for it prevents them from abusing their authority. Moses required more than an ordinary portion of meekness to qualify him for his arduous undertaking, and David said "his soul was like a weaned child," though these are generally supposed to be feminine virtues. Verse 5, "For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands;" Verse 6, "Even as Sara obeyed Abraham, calling him lord: whose daughters ye are as long as ye do well, and are not

afraid with any amazement." He shows that the holy women of old were thus adorned with the graces of the Spirit, being in subjection to their own husbands, of whom Sarah seems to be the chief. She excelled in the duty of a wife. She obeyed Abraham, calling him lord. Our learned translators did not see proper to favour us with a literal translation of this word, *nor has any commentator*, that we have had access to, in connexion with the duty of husband and wife.

The word that is here translated lord, which is in Hebrew *adonai*, is said to occur very seldom in the Old Testament, the literal translation of which is, "my stays, or pillars." See Concordance in Supplement to the Comprehensive Commentary, word LORD. So Sarah called Abraham her "stays, or pillars," her temporal supports, and this exactly corresponds with the character of husband which we have endeavoured to describe. And well he deserved the appellation. She acknowledged him as standing in the relation to her of "stays or pillars," which surely entitled him to reverence and gratitude. "Let the wife see that she reverence her husband." There is another appellation given to husband,—Baali, or lord,—of which we have already given the explanation, from Mr. Henry's Commentary on Hosea ii. 16. The literal translation of which is, "my owner, patron and protector," and was predicated of God. But God told them he would no more be called Baali, but Ishi, which signifies "my husband," or literally, "my man," a very appropriate appellation for a Christian husband, being a compilation of love, sweetness, and familiarity. When God represents himself thus, as husband, it might be sufficient for *worm man*.

Sarah's conduct as a wife is here brought forward as an example for wives. "Whatever was written aforetime was written for our learning." All the means we have of knowing how Sarah discharged the duty of wife is by examining her conduct in that relation from the divine record. Did Sarah's obedience consist in her being a mere machine in the hand of Abraham? Was her will always subject to his will in every thing that did not "appertain to the conscience?" Was her personality merged in him? We think not. As it respects her character as wife, she was none of your pas-

sive people, who obtain their rights by "concession." She spoke out fearlessly to maintain her rights and prerogatives, except when she saw proper to relinquish them herself. She would neither put up with insult herself, nor suffer those under her charge to be insulted, without using means for redress. Strange that this resolute, dignified character is held up as the example for wives. She was not quite so passive with her meekness, and so quiet in spirit, as to be silent when her rights were invaded. We think if she had lived in our day, she would not be pronounced a very submissive and obedient wife by our strict theological and moral teachers.

It is imperiously a woman's province, as well as a man's, to know her rights. God has given her those rights, and she has corresponding duties, and she should use every lawful means in order to have her rights restored, if deprived of them, with all meekness and humility. Tame submission to what is wrong is no virtue. In the character of stays or pillars, or lord, did Sarah call upon Abraham to redress her grievance. When her maid treated her insolently, she said unto Abraham, "My wrong be upon thee; the Lord judge between me and thee." She looked to Abraham to have her wrongs redressed. It is a man's duty not only to honour his wife, and treat her well himself, but he is to see to it that all the members of the family honour her, and treat her well, as he is the stronger vessel. When Sarah dealt hardly with her maid, she fled from her face, and the angel of the Lord found her, and accosted her as Hagar, Sarah's maid. How strange this—a person would have supposed she would have been called Abraham's maid—surely Hagar did not appertain to Sarah's conscience. And the angel of the Lord said, "Return to thy mistress, and submit thyself under her hands," Gen. xvi. 5—9. Astonishing! not unto Abraham! A person would have supposed that Abraham had charge of all these matters. "Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress, so our eyes wait upon the Lord our God." Ps. cxxii. 2. Does not all this look a little like the equality of rights and of authority? Sarah next calls upon Abraham to redress her grievance—she saw the son of Hagar mocking her son, and would not permit him to be insulted. The apostle informs us "that he

that was born after the flesh persecuted him that was born after the Spirit." Gal. iv. 29. Sarah took cognizance of the matter, and called upon Abraham to redress her grievance, and "cast out the bond-woman and her son." Sarah was his only lawful wife, and would have no rival in his affections, and her son was the only lawful heir to their estate. Gen. xxi. 10. She said that "the son of the bond-woman should not be heir with her son." There is no evidence that Hagar was a slave—when she transgressed she was turned out of their service—there is not a word of selling her or her son. He would have been an heir of the estate had not precautionary means been adopted to prevent it. If Sarah had been under Abraham's command in every thing that did not "appertain to the conscience," we do not think that the contrast between the two would have been so great as to freedom. We do not think that it appertained to Sarah's conscience whether Ishmael resided in the family or not. When Sarah told Abraham to "cast out the bond-woman and her son," &c., the thing was very "grievous in his sight; because of his son." Why was he grieved? Why did he not interpose his authority, and tell Sarah she was a usurper, to assume any authority there, except what "appertained to her conscience," as he was the ultimate appeal?*

* Sarah's character, abstractly considered, as an obedient wife, is very much admired by gentlemen; but when her character is brought up in a practical point of view, they censure her severely. Her practical obedience as wife does not suit for a standard of obedience for our *modern* gentlemen. We have heard her bitterly censured, *even* by divines of the "orthodox" stamp. Now this is certainly very inconsistent for any who profess to have due reverence for *all* Divine revelation. The apostle, in Gal. iv. 29, 30, undoubtedly sanctions Sarah's conduct. Ishmael forfeited his right of membership in the family by his insolent unbrotherly conduct towards his younger brother; he was old enough to have known better—he is supposed to have been at least seventeen years old, some think older, and he was actuated by a wicked persecuting spirit, so the apostle informs us. The peace of a family is not to be destroyed by one obstinate ungovernable member, or rather two ungovernable members—his mother had showed herself to be of the same spirit. Their posterity always remain a wild, ferocious, ungovernable people, "their hands against every man, and every man's hand against them." It would appear that he and his mother were sent off without sufficient provision for their journey. They lost their way, and wandered in the wilderness, and their water became spent, but they might have had money; they were at least as well provided for as was Jacob when he left the parental home. Gen. x. 28—32. Sarah was certainly very much to blame

What a pity Abraham had not been indoctrinated into our republican code of ethics, he would have understood his prerogatives better. Sarah was sanctioned in her demands, or rather commands, by God himself, who said to Abraham, "In all that Sarah hath said unto thee hearken unto her voice." Gen. xxi. 9, 14. Is this what the apostle calls the meek obedient wife—the mother of the faithful? The apostle differed in opinion with our modern doctors as to what was an obedient wife. It appears from the above that women are not required to be passive drones. Sarah acknowledged the relation that Abraham sustained to her, as "lord, or stays, or pillars," as he is the stronger vessel. We have no evidence that he ever offered to abridge her liberty. He was a security of her liberty, as became the father of the faithful. It is easy to see from the spirit Sarah manifested, even to her old age, that she had not been crushed or degraded; she knew her own standing in the scale of creation. She knew if Abraham was "her stay, and pillars," she was his crown and his glory. She also knew she was a corner stone, polished after the similitude of a palace, (as she was one of the faithful,) an active agent on this theatre of action. There is no evidence that ever Abraham gave her a command, except the one we have previously mentioned, "*to bake some cakes*," and she could not think hard of that, as *he* assisted in preparing the meal himself. Gen. xviii. 6, 8. If the history of the case is to be our guide, *Abraham* was more *obedient unto Sarah* than she was to him. And there is not such a prominent example of the obedience of a wife to a husband in all Divine revelation.

Mr. Z. Marryat, who completed Mr. Henry's exposition on Peter, says, "Sarah obeyed her husband by following him when he went from Ur of the Chaldees, not knowing whither he went."

(though she thought she was doing right) for the unlawful means she advised to be adopted to bring about the purposes of God. Gen. xvi. This was the cause of their family broils.

Hagar sustained an unlawful relation to Abraham, and he was severely corrected for it; particularly, wounded in his parental affections. And Hagar had not a proper estimate of her dignity as a human being, but submitted to her degradation without remonstrance. They lived in a dark age of the world compared with ours. "Where little is given, little is required."

We do not know how that was, but we do know that God told Abraham to leave his country and kindred, and from his father's house go into a land that he would show him. When God commanded Abraham, it was equivalent to commanding Sarah: as God had joined them together, they were not to be separated, and on the supposition that Abraham was the mouth of God to her, it was nothing more than subjects have been to kings. Mr. Marryat further says, "The subjection of wives to their husbands is a duty which has been practised universally by holy women in all ages." True, so Peter says. But if we were to judge of the subjection by the facts in Sarah's case, it is a little different from the character of the subjection in modern times. But fashions will change. See verse 7, the apostle directs the husband in his duty; he says, "Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as to the weaker vessel. As being heirs together of the grace of life, that your prayers be not hindered." Dwell with them according to Christian knowledge—know the relation she sustains to you—she is your own body, whom you are to nourish as the Lord the church—treat her as you would wish to be treated, supposing your relations were reversed;—know that she is your associate in the government of the family, as saith the fifth precept of the decalogue. Know the responsible station which she occupies in that relation, as your help-meet—"let your heart safely trust in her,"—know that she is the mother of your children, (if God has bestowed that gift upon you,)—know that your instructions, combined with the law of the mother, shall be ornaments of grace to their heads, and chains about their necks. Prov. i. 8, 9. Again, "Your commandment and *their mother's law*,—the commandment is a lamp, and the law is a light; when they go, it shall lead them; when they sleep, it shall keep them; and when they awake, it shall talk with them." Prov. vi. 20, 23. Honour your wife on account of the important relation she sustains—honour her in your household—treat her as your companion, as your associate in the government of your family—show respect to her opinions, particularly in the presence of children—sustain her government in the family, as did the father of the faithful. This is all necessary on your part, because she is the weaker ves-

sel, she is more liable to be disrespected. Now this is for the good of all parties, as her intercourse with the family is necessarily greater. On her principally devolves the "guiding of the house," and the training up of children in the way they should go. As she is confined more particularly to the family, familiarity has a tendency to lessen respect and reverence.

Another reason why you should perform those duties is, that you are heirs together of the grace of life—the same eternal destiny. Live together in such a manner, as to assist each other in your journey heavenward—you have not only an indissoluble union in this world, and an identity of interest, but a spiritual union to last through the ages of eternity—both being heirs to the heavenly inheritance, and as you pray God to bless you in your family relations, and in all your relations in life—let your treatment of your wife give evidence, that you live in accordance with your petitions, that your prayers be not hindered.

We heartily concur with Dr. Wayland, "that a more beautiful exhibition of the marriage relation cannot be imagined" than is given in the portion of Divine writ that we have had under consideration: each party has all the respect and honour due to them in their respective relations, and each party has the due exercise of their intellectual and moral faculties, and a wide field opened to both parties for the exercise of the Christian graces: but how it can be so beautiful an exhibition of the duties of the marriage relation, according to the Dr.'s theory, we cannot imagine. According to him, the husband possesses authority to command her submission and obedience in all things that do not "appertain to the conscience;" and yet, when speaking of the husband's duty, not the most remote allusion is made to any thing of the kind—not the most distant hint is given, that the end of her subjection is to "prevent dissension." It is a direct key for us to understand the character of an authority, if we know the end for which it is given.

We would by no means wish to be understood as saying that it would be a man's duty always to comply with the solicitations of his wife, for in many cases it would be entirely wrong. Nor would we wish to be understood that a man would be out of his duty to pay attention to what is

called the wife's department. If a woman manifested an ignorance of her responsibilities and duties, or was a gadder abroad, and neglected the management of her family, it certainly would be a man's imperative duty to remonstrate with her, in a kind and friendly way, not as a master, but as a companion and equal, and if she was prodigal, and contracted unnecessary debts, which if continued, would result in penury and bankruptcy, it would be his duty to restrict her, and obstruct the avenue of her prodigality, if remonstrance failed to have its influence.

One of the principal motives we have in view, in the discussion of this question is, to make women feel their responsibilities. If they have equal rights, they must know they also have equal responsibilities. If they were impressed with this solemn truth, there would not be so many of them "prodigal appendages to a household, ignorant of their duties, and the manner of discharging them." Man would find, it would be greatly to his own advantage, to consider woman his equal. On the other hand we think, if a man neglects his business, it is equally the duty of the wife to correct his delinquencies in the same manner as the man restrains hers. If by his neglect of business, or prodigality, bankruptcy and penury are portending, it is equally her imperative duty to avail herself of every facility the law gives her to arrest him in his downward course. We admit also, that although the wife has equal rights in the family capacity with the husband, and is not at liberty voluntarily to relinquish these rights, still, in many cases, it might be her duty to suffer meekly a deprivation of the exercise of these rights, rather than contend,—on the principle that "charity suffereth long, and is kind, and charity seeketh not her own,"—or "if they smite you on the one cheek, turn to them the other also." That it is not the duty of a wife to relinquish her rights, without remonstrance, we think we have seen in the history of Sarah. As God has given us our rights, and we have corresponding duties, it is our duty, in a meek and humble manner, to show that we have those rights. Women have no right to contend in an "angry and turbulent manner;" these are claimed as masculine, not feminine weapons. Let them use persuasion and eloquence to the utmost of their ability; but, above all, let "the sword of the Spirit, which is

the word of God," be the weapon of their warfare, and it is "mighty through God to the pulling down of strong holds." It may be asked, if the wife has as much authority over the husband, as the husband has over the wife, why he is not commanded to obey her? If the wife owes the same duty to the husband as the husband owes to the wife, he would necessarily have to be obedient to her? She could not nourish and cherish him, unless he would submit, and be obedient. What is the reason that Stephanas's house, and all who helped and laboured with the apostle, were not told to be obedient to the Corinthians, as the Corinthians were to them? 1 Cor. xvi. 15, 16. The one had not a particle more authority than the other to command; their opinions were to be treated with deference for their work's sake. Stephanas's house, and all that helped with the apostle, and laboured, had a right to submit again in their turn. "Submitting yourselves one to another in the fear of God." The apostle says, "Be ye all subject one to another, and be clothed with humility, 1 Peter v. 5. It is as much the husband's duty to please the wife, as the wife's the husband. But the husband cannot perform his duty, except the wife submit and be obedient. For example, when Abraham was sending away his servant, to take a wife for his son Isaac, he required an oath of the servant, that he would perform the embassy according to his directions.

The servant was not willing to take the oath, for fear the woman would not follow him. Abraham informed him, that if the woman would not follow him, he should be clear of the oath. He could not bring a wife to Isaac, if the woman would not accompany him. So we say that the husband could not nourish and cherish the wife, if she were too haughty and self-sufficient to be obedient to him in his discharge of duty. Her duty, so far as that is concerned, is of a passive character, his is active. God commands him to nourish and cherish her, and he commands her to submit to that. Considering the husband's duty, as active, her commanding him would constitute him her slave. God creates neither slaves nor tyrants; slaves and tyrants are of man's device. Certainly it requires no active obedience to be loved, nourished, and cherished. That the wife's obedience is of this character, and does not abridge her liberty, and that she has

as much authority over herself, and in the family, as has the husband over himself and in the family, is manifest. That husband and wife, united, are the heads and governors of the family, is evident from God's word, both by precept, example, and legitimate inference.

We have a history of mankind in the word of God from the creation; for a period of four thousand years, the family organization, and the duties arising out of that relation have come under review.

We have entered a great many family enclosures, in the consideration of this question, beginning with the father of mankind; and we find nothing resembling kingly authority, on the part of the husband: the wife acts as freely in all family arrangements, as the husband. We have visited the family of the father and mother of the faithful. The mother is an example for all her daughters in the capacity of wives, and she acted as freely in the family regulations, as her husband. There is not the slightest evidence that he was the "ultimate appeal." It would be passing strange! nay, it would be an inexplicable mystery, that we should have the history of a dynasty of absolute sovereigns, acting in their sovereign capacity, for a period of four thousand years, and not one of them even enacting a law, nor giving a command, in all that period, whilst the subjects act with as much freedom, and with as much apparent authority as the sovereigns! Here is not a shadow of evidence, that they were the supreme judiciary, or ultimate appeal! On the contrary, some of their subjects and they had differed in opinion, and the opinions of the subjects prevailed. We would suppose it was rather a caricature, to call such men sovereigns, or that they had omitted their duty in not exercising their sovereignty, which is not likely, as men are so fond of dominion. We would suppose it was a country which had adopted the theory, that all men were created equal; and were governed by its principles, and that the sovereignty was vested in the people. Yes, to speak in plain language, wives acted as freely in the domestic society as did husbands. We have spoken at length of Sarah's conduct as wife. History informs us of Abigail's performing a duty belonging specially to the head and governor of a family, against the express will of her husband: her conduct was applauded by David, and he

blessed God for sending her; consequently, it was sanctioned by God.

It may be said this was an extreme case; but *extreme cases test the validity of the law*. The extremity of a case cannot make wrong right. If her husband was, by the Divine appointment, "the ultimate appeal," the extremity of the case would not justify her in usurpation; though the end she had in view might be good, still a good end will not sanctify wrong means. This case plainly demonstrates that the wife has as good a right to be the "ultimate appeal" as the husband, provided she is right in her opinion. It may be asked who is to decide which is right when they differ in opinion? We have previously said, whoever loves most, and exercises the most Christian meekness and humility, will submit for the time being, provided the requirement is not immoral, and in that case neither is to submit. But, if God has thus established the wife's authority in the domestic society, He will take care of the consequences; and we see that families who are governed on the plan of the equal authority of husband and wife, enjoy peace and tranquillity. Abigail's case plainly illustrates that she was no usurper. God admits of no usurpation. "Obedience is better than sacrifice." What sentence was passed on Saul for his usurpation, although the case seemed to be an extreme one? 1 Sam. xii. 8—14. The Shunammite acted with entire freedom. It is said that a great woman of Shunem constrained Elisha to eat bread, 2 Kings iv. 8, 17. Her husband appears to have had no agency in the matter. Elisha gives her the whole honour of the provision which was made for his entertainment. The freedom with which women acted, and the interest they took in all matters, both public and private, are truly remarkable, considering the age of the world in which the Old Testament was written, in a period when polygamy was permitted, which was calculated to degrade woman. It appears that the wisdom of God did not see proper to relate any acts of tyranny and oppression committed by husbands, lest it might be construed into an example to sanction usurpation. There is no doubt but the Jews oppressed their wives. Our Saviour informs us, that divorce was permitted for the protection of the wife, Matt. xix. 8. Malachi reproves them sharply for the ill treatment

of their wives. Mal. ii. 14, 16. No doubt the Jews, who were given to oppression, did their part in fulfilling the prediction, "Thy desire shall be to thy husband, and he shall rule over thee;" though there is not an example on record in the Old Testament, nor in the New, of a man exercising authority over his wife; nor is it ever mentioned as being one of the husband's duties. We read of masters, parents, and civil rulers commanding, but not one word of the husband commanding. As we have shown that the husband did not exercise any supreme authority over the wife in the family, it is evidence that he did not possess any, or it would have been his imperative duty to have exercised it. We never hear of any husband being reproved for not exercising this authority. This certainly amounts to positive evidence that he had none. We have seen that the wife has acted freely and without any restraint in the family, performing offices which would only be lawful for one of the heads and governors of the family, and sanctioned by the supreme law-giver, God himself, which, in our opinion, amounts to positive testimony that the husband has no supremacy over the wife in the domestic society.

If one half of the amount of examples could be produced on the side of the husband to show that he ruled, the example would be considered conclusive; for the fact of Abraham's telling his wife to "bake some cakes," has been brought forward from the sacred desk to prove that Abraham did command. The wife's authority in the family relation is not only established by example, but by direct precept. Is it the duty of the head and governor of a family to legislate? The wife acts in this capacity:—"My son, hear the instruction of thy father, and forsake not the *law of thy mother*, for they shall be an ornament of grace unto thy head and chains about thy neck," Prov. i. 8, 9. Substantially the same, vi. 20, 23. If it is the child's duty to keep the *mother's law*, it is certainly the *mother's duty to make a law* of the character here specified. Again: she is spoken of as a legislator in the family, without having any particular reference to children: "She openeth her mouth with wisdom, and in her tongue is the law of kindness." True, she has no weapon to enforce her law, only love; but that is a powerful weapon.

As this chapter treats of woman's duty from the tenth verse to the end, we consider the example there given to be equal to a precept. She is there represented as acting so much without control, that some suppose she was a widow; but this is not so, because her husband is represented as praising her, thus performing his duty as cherisher. Her energy of character and industry supersede, in a great measure, the necessity of his duty as nourisher.

The fourth precept of the Decalogue is addressed to husband and wife united, under the appellation of *thou*,—and the fifth precept establishes her authority over the children as equal with the husband, Exod. xx. 9, 12. He is represented as governing the male servants, and she the female, Ps. cxxiii. 2. But the government of neither is limited to male or female servants. Abigail directed the male servants with as much freedom as she could have commanded the females. 1 Sam. xxv. 19. The apostle, in chap. vii. of 1st Corinthians, speaking on the duty of marriage, makes husband and wife equal.

We might proceed to particularize at greater length, but we will only add one instance. She has to appear at the bar of God, equally with the man, to answer whether she has performed her Lord's commands. "For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink," &c., Matt. xxv. 35, 45. This supposes equal authority to perform those duties. Lest it might be said, that, as woman is not set in authority in the family, these duties will not be required of her, we will show that it is specially her duty to manifest her love to her Saviour by performing these duties: "If she have brought up children; if she have lodged strangers; if she have washed the saints' feet; if she have relieved the afflicted;" (and to embrace her full quota of moral duties;) "if she have diligently followed every good work," 1 Tim. v. 10.

It is astonishing how the husband's absolute authority, in all worldly matters, has been considered a settled question in this enlightened age, so much as to be not even open for debate, so firmly established, as they suppose, by the inflexible mandates of Heaven, whilst, at the same time, it is built on so sandy a foundation! Because, forsooth, the wife is told to be obedient to her husband, and because husband and

wife are *mystically one*, as are Christ and the church, they immediately draw the conclusion that Christ, in his kingly office, is designated. Hence the husband is the king and legislator of the wife,—putting the creature in place of the Creator! Is man prepared to meet such momentous responsibilities? Some assign one reason for the regulation, and some another.

The strong hold of some is the declaration in Gen. iii. 16: "Thy desire shall be to thy husband, and he shall rule over thee." The end here is to inflict a penalty, which calls into action the vindictive passions; and it certainly would be a very grievous penalty for a person to be placed under the absolute authority of their domineering, capricious fellow creature in every thing that did not "appertain to the conscience." Some make Ahasuerus' decree their foundation, Esth. i. 22. We do not know what foundation they suppose it stood on previous to the issuing of this edict. The end of authority here is, that man shall rule without any view to the good of the governed, but merely for the exercise of dominion. The end of the husband's authority, which we have had under consideration, is to prevent "dissension."

Dr. Paley and Dr. Wayland both make this the ground of authority. If we were to judge from its practical operation, it would be to produce enmity, fulfilling the prophecy, "I will put enmity between thee and the woman." There is some shade of difference in opinion as to the extent of authority. Dr. Paley thinks that a woman does not divest herself altogether of her choice of means for the pursuit of happiness by the marriage contract. Dr. Wayland thinks that she must be obedient in every thing that does not "appertain to the conscience." This is the common popular belief, as to the extent of the husband's authority limiting the conscience to her religious creed and exercises. These authors should have been reminded of their principles when soliciting woman's aid, as one of the heads of the family, for the promotion of some benevolent or religious enterprise.

We wonder such men are not ashamed to solicit the assistance of women in such matters, when they fritter away their rights to barely what is indispensably necessary to

their own personal religion. What authority have women to give any donations, according to this theory? God will not accept robbery for burnt offering.

We are aware that principles of the character we have been treating, are calculated to create a panic, on account of their "disorganizing, revolutionary tendencies." The idea of husband and wife being equal in the domestic society, would make some stand aghast, trembling for the portending, direful catastrophe!

But is not all this the chimera of a disordered imagination, or the promptings of a guilty conscience? We have no idea of taking the reins of government into our hands, or reducing men to slavery, nor to claim any superiority over them. We do not say that we will "do to him as he hath done to us," Prov. xxiv. 29. We would wish to be strictly governed by the principle, that all human beings are created equal. We consider it the way to promote peace, when every one enjoys the rights which God has given.

This is no new experiment. We have at present families under our eye, who are governed on the principle of the equality of husband and wife, and we think the virtuous woman and her husband in Proverbs, lived on this principle.

We have dwelt on this question at great length, because it is the prolific source of all the deprivation of rights, which women sustain. We have viewed this subject in different aspects, still confining it to the marriage relation. We find she is there called to the same obedience as the slave, according to our modern teaching.

We care not if she is seated in the parlour, clothed in silk, and decked with gold, and pearls, and costly attire—still her controlling power is another's will—she is only the portrait of a human being, as far as this world is concerned. She cannot be happy when thus governed. God has constituted her a person, a moral agent, and she cannot be happy when metamorphosed into a machine, unless she has become so degraded, that the sensibilities of her nature are rendered obtuse, or so imbecile, that she does not know her true position. This marital authority pursues her to every corner of the globe, and is not even limited to the wife. Wherever they find a human being guilty of being a woman, she is tried by the law of marriage; consequently she is deprived in the state of

having a voice in making the laws by which she is governed, because the husband is the wife's representative. She must not exercise the gift of intellect and speech, in any promiscuous congregated assembly, because it would be highly undutiful and arrogant for a wife, and inconsistent with that reverence which she owes to her husband, to speak in any congregated assembly. The husband being a man, and the wife a woman, therefore all women are prohibited from speaking in congregated assemblies. And it is always supposed to be, a virtue and duty in women to lay no claim to any thing like intellect,—like Milton's Eve.

CHAPTER V.

NUMBERS xxx. 6—15 CONSIDERED.

In the course of our remarks we have given our views on every portion of scripture which had any direct bearing on the relative standing of husband and wife, in the marriage relation, with the exception of Numbers xxx. in which the husband is supposed to be invested with the moral right to negative the vow of the wife, and also of the daughters. This portion of scripture, and Gen. iii. 16, are all the passages in the Old Testament, that can be construed in any way to favour the idea of the husband's supremacy. We have already shown, that the latter portion is a prophecy of the infliction of a penalty; having been, with few exceptions, universally fulfilled, more especially in heathen countries among wicked and carnal men. The portion of Scripture, Numbers xxx. 6—15, is as follows: "And if she had at all a husband when she vowed, or uttered ought out of her lips, wherewith she bound her soul; and her husband heard it, and held his peace at her, in the day that he heard it; then her vows shall stand, and her bonds wherewith she bound her soul shall stand. But if her husband disallowed her on the day that he heard it; then he shall make her vow, which she vowed, and that which she uttered with her lips,

wherewith she bound her soul, of none effect : and the Lord shall forgive her. But every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her. And if she vowed in her husband's house, or bound her soul by a bond with an oath ; and her husband heard it, and held his peace at her, and disallowed her not : then all her vows shall stand, and every bond wherewith she bound her soul shall stand. But if her husband hath utterly made them void, on the day he heard them ; then whatsoever proceeded out of her lips, concerning her vows, or concerning the bond of her soul, shall not stand : her husband hath made them void ; and the Lord shall forgive her. Every vow and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void. But if her husband altogether hold his peace at her from day to day ; then he establishes all her vows, or all her bonds, which are upon her ; he confirmeth them, because he held his peace at her, in the day that he heard them. But if he shall any ways make them void, after that he hath heard them ; then he shall bear her iniquity."

It is not here decided whether it was right or wrong for the husband to veto the wife's vow, it is only stated that as it respects the wife, if her husband did veto her vow, God would not require it of her hand, as He would accept the will for the deed. The reason for this regulation is plain. A woman had not the pecuniary means under her control for performing a vow, and it might have made great uneasiness in the family, and might have thrown her into religious despair, considering that the judgments of God would overtake her, because she had vowed and deferred to pay. It would certainly be high-handed despotism for a man to prevent his wife prudently giving for charitable or philanthropic purposes ; and God has made it woman's duty so to do. We read of many women who ministered unto Christ of their substance, and some of them had husbands, and if any men so ministered, it is not on record. No doubt that their husbands could have prevented them. Is it supposed they could have done so and been guiltless before God ? By the letter of the law the husband had a right to divorce his wife for very trivial reasons, but Christ informs us that Moses thus permitted them to divorce their wives, because of

the hardness of their hearts, for the protection of the wife. It was her husband's duty to supply her with "*her corn and her wine, and her silver, and her gold,*" and she had a right to dedicate it to JEHOVAH, but not to Baal. Hosea ii. 8. Mark the expression, *her corn, her silver, and gold.* Why did she not take the necessary measures to coerce him to supply her? Because God said He relinquished the performance of her vow on her part, although she had a right to her silver and gold; yet, "*charity seeketh not her own;*" but provided her vow was lawful and right, He would settle with her husband for the delinquency, as the fifteenth verse plainly says.

But some may be ready to say, as an *official expounder* of the Divine law, Mal. ii. 7, with whom we have had the honour to correspond on this subject, said to us, "With all due deference to the above *logical arguments*, I beg leave to say that the plain reason for the regulation was, **THAT EVERY MAN MIGHT BEAR RULE IN HIS OWN HOUSE.**" Yes, truly, he is just placed in authority to show the might of his power, and for the honour of his majesty!! Now here is a reason, for the regulation attributed to God, that the greatest slaveholder in the south would be ashamed to acknowledge. Namely, that his slaves were committed by God to him, just that he might bear rule over them. No, he would spurn such an idea, he would say that he kept the slaves, because they could not "take care of themselves." To say that God places any one in authority over another, just because he would have him to rule, without any view to his qualifications, or the good of the governed, is a most flagrant violation of Christian ethics. The queen of the south taught much better Christian principles; she said when addressing Solomon, "Blessed be the Lord thy God, which delighted in thee, to set thee on the throne of Israel, *because* the Lord *loved* Israel for ever, therefore made he thee king, to do judgment and justice," 1 Kings x. 9. God is no respecter of persons: it is for the special good of the governed that any are set in authority, except in cases where some are set in authority for a scourge. Christ says, "If any would be great among you, let him be your servant." It is plain, that it was not because he would have every man bear rule in his own house; for he had no authority over his servants in that re-

spect; they were members of his household. Nor had he any authority over a daughter, that had returned to his family, if she was a widow, or divorced. It is probable that if a person standing in that relation make a vow, she had something of her own, wherewith to discharge it.

Mr. Henry, when commenting on this portion of scripture, says, "It is fit that every man should bear rule in his own house, and have his wife and children in subjection with all gravity." Here Mr. Henry connects two portions of scripture together, and makes a pretty strong case, showing the husband's absolute authority. He quotes from Esth. i. 22, which he connected with 1 Tim. iii. 4, and to the latter *he has added*. A great many of the *official expounders* of the Divine law are very much in favour of the precepts of their prophets Memucan and Ahasuerus!! They might answer for the prophets of *Baal*, but they have none of the characteristics of the prophets of Jehovah, nor had they any authority from him to issue any such decree. The apostle, in Timothy, giving the characteristics which were necessary to qualify a man for a bishop, says, he *should be* "One that ruleth well his own house, having his children in subjection with all gravity." The wife is not mentioned here at all. The addition of "his wife," made it answer Mr. Henry's purpose. Papists are not the only people that add to scripture, or expunge, in order to support *favourite theories*. We will not say, that Mr. Henry designed this, but we do say, there is a *favourite theory* formed in the mind, and all *scripture must bow* to it, that is, that the males are placed in *supreme authority*, and the *females* are their *vassals*. It is a bad sign when any theory requires so much daubing with untempered mortar. This portion in Timothy is of itself proof that it is not one of the duties of the husband to keep his wife in subjection. The members of his household, whom he is to have in subjection, are expressly mentioned; "his children:" and the wife is omitted.

Such a prominent member of the household as is the wife would have necessarily received special notice. What means has the husband in his hands to keep the wife in subjection? If every man is exclusively to bear rule in his own house, he must have the power put into his hands, for this purpose, or perhaps he will adopt his prophet Ahasuerus's plan—

who gave his wife a bill of divorce, because she would not exhibit her person to be gazed at by a drunken cabal. The wife was placed in authority in the family, and over the children, as well as he; she was a *lawgiver* as well as he. A man could not be said to rule his own house well, except his wife was permitted to exercise the authority with which God had invested her. The apostle says, in this same Epistle, v. 14,—that he would have the woman to “guide the house.” “The word translated ‘guide the house,’ includes in it the idea of unlimited authority.” (See Religious Monitor, vol. 17, page 536.)

Now are we to suppose from this, that the woman is to exercise the whole authority in the house? By no means. A man that would act the tyrant in the house, and prevent his wife from exercising her lawful authority, might answer for a pope, but would not be very suitable for taking care of the church of God, according to Christ’s precepts. He would, Diotrephes-like, love to have the pre-eminence—he would be for taking all the care and authority to himself.

It is passing strange, that when our brethren are so much in love with Ahasuerus’ edict, they are not equally as much in love with his example, in the treatment of his wife. “What is thy petition, Queen Esther, and it shall be granted thee, and what is thy request, and it shall be performed, even to the half of the kingdom?” Now here is the reformed Ahasuerus: at least for the time being, the haughty tyrant is transformed into the kind and courteous husband, in answer to the prayers of Esther and her associates. Not a word about “every man bearing rule in his own house.” We say, is it not passing strange, that Christian men do not rather quote this as an example. There is no mention made, in the passage of scripture we have under review, of a father negating his son’s vow. Sons generally have some portion allotted to them, over which they themselves have control, so that they would have it in their power to discharge a vow;—for there is not the least evidence that a parent had any less authority over a son than a daughter. It might give a little more trouble to a parent to govern a son. If the phraseology of a law were our guide, it would rather imply more strictness over the sons. A rebellious son who would not obey the voice of his father and *his mother*,

was to be stoned to death, Deut. xxi. 18—21. No mention is made of rebellious daughters being stoned. No doubt they would receive the same fate, but the young *lords* are generally more *restive*—and “every man was to *fear his mother* and his father,” Levit. xix. 3. Are we to infer from this, that because she is not expressly mentioned, every woman is not to fear her mother and her father?

Mr. Scott, the Commentator, says, “The sons being more immediately under the father’s tuition, might be thought less liable to be inveigled into rash engagements of this kind.” Verily, our *brethren’s self-esteem* is generally well developed. Another stab at woman’s intellect and discretion. The truth is, if woman is to be such a subordinate as she is represented, she will neither have intellect nor discretion; for where God gives gifts, He designs them to be exercised. The only prominent vow of a good character, which occurs to us at present, that was made and performed after the passage of this law, was that made by Hannah, 1 Sam. i. She acted with entire freedom through the whole transaction, had a good end in view, and “guided it to the end with discretion.” Elkanah was a very kind husband, a nourisher and cherisher, in the strictest sense of the word.

We will now take a view of the vows of that portion of the human family who are said to be “less liable to be inveigled into rash engagements.” Jephthah makes a vow, Judges ii. 30, 39, and to perform that vow he had to *sacrifice the life of his own daughter*, and “besides her he had neither son nor daughter.” Was not this a rash engagement? Again, we have Saul adjuring, 1 Sam. xiv. 24. And his son’s life would have been forfeited by this adjuration, had not the people interfered, verses 4, 5. And David himself was “inveigled into a rash vow,” and would have performed it only for the timely interference of Abigail. She modestly insinuated that he would have shed blood causelessly, had he proceeded in his design. 1 Sam. xxv. We hear of David again making a good vow, Ps. cxxxii. 2—5. The *facts* in the case will not feed our brethren’s self-esteem to *surfeiting*.

Now if the wife’s vow was of the character of these latter vows, with the exception of David’s one, it would be perfectly right for the husband to veto it. It would also be

right in the wife to use her influence to negative his vow, under the same circumstances. There is no distinction as to the character of the vows which the husband is to negative, which shows plainly that it was not a direction to the husband to negative the wife's vow,—only provision is made for her peace and comfort, supposing her husband should negative her vow, and God would call him into judgment for so doing.

Either husband or wife might be placed in situations that it would be better for them to omit a duty than to have contention. For example, entertaining strangers is a gospel duty. Now, either husband or wife might be placed under circumstances where they could not perform this duty without creating great uneasiness, and perhaps render their guest altogether uncomfortable. "Wisdom is profitable to direct." The plan which we have adopted is to let one portion of scripture explain another. Abigail's case proves conclusively that the wife has as good a right to give as the husband. She went against the express will of her husband, and her conduct was applauded by David, and he blessed God for sending her. An approved scripture example is equivalent to a precept.

Now God did not give Abigail any special instructions to govern her in her own case, but she acted on the authority given to her. God moved her in an ordinary manner to avail herself of her rights. And Mr. Henry says, on this passage, that she did not only "lawfully, but laudably, even when she had reason to think that if he (Nabal) had known, he would not have consented to it." He adds, "Husbands and wives, for their common benefit, have a joint interest in their worldly possessions." (So we say, and that is what we are pleading for.) Now how does this agree with the assertion, "It is fit that every man should bear rule in *his own house*, and have his wife and children in subjection?" It may be said that Abigail's was an extreme case: true, but extreme cases test the validity of a law. The extremity of a case cannot make wrong right.

If her husband was by the Divine appointment the only person to bear rule in the house, and to have his wife in subjection, the extremity of the case would not justify her in usurpation, though the end she had in view might be good.

A good end will not justify wrong means. If her husband was the only person appointed by God to bear rule, she should have obeyed, and trusted to God to take care of the consequences. It is manifest that Abigail was no usurper—God permits no usurpation. "Obedience is better than sacrifice." What sentence was passed on Saul for his usurpation, although the case seemed to be an extreme one? 1 Sam. xiii. 8—14. We flatter ourselves that we have given arguments sufficient to show that this portion of scripture was not designed to confer authority on the husband to veto the wife's vow, but for the protection of the wife. Be it as it may, however, we do not think that either the Levitical or ceremonial laws are binding on us, nor does it in the least interfere with any thing we have previously advanced. It is not a positive command of the husband, it is only a prohibition.

The vows we have had under consideration are only *special* duties that were not immediately enjoined by God. We have previously shown that God holds the wife responsible for the same amount of moral duties in the family capacity as he does the husband. Is it supposed that God will relinquish his claim to moral duties which he has commanded, for the plain reason that he will have every man to "bear rule in his own house?" Woman cannot serve two masters, God and her husband. "Whether woman ought to obey God or man, judge ye."

CHAPTER VI.

WOMAN'S STANDING IN A CHURCH CAPACITY.

"Neither is the man without the woman; neither the woman without the man in the Lord," 1 Corinth. xi. 11. "There is neither male nor female, for ye are all one in Christ Jesus," Gal. iii. 28.

WE will now proceed to examine woman's standing in a church capacity. We are well aware that we are approaching a peculiarly delicate and important subject, and one that should be cautiously handled. Whatever relates to the worship of God ought to be exclusively directed by himself. Does woman occupy at present the position in the

Christian church that our Lord and Master designed she should? This question we proceed to examine.

It is a fundamental principle, in Presbyterian church government, that church members have a right to a voice in the election of church officers. But constitutional guarantees of rights, are like ropes of sand with respect to women. *Custom* and *usage* are all that women have to depend upon. A fierce controversy has been waged in the pseudo-free church of Scotland, in consequence of church members not having the right of suffrage, for the deprivation of which they consider themselves entitled to the sympathy and benevolence of the Christian world. But for whom did they so boisterously claim the right of suffrage? Just for male members. It never occurred to them that women were entitled to a voice in the choice of those to whom their spiritual interests were, in a great measure, committed. When it was proposed to their supreme judicature to take into consideration the exercise of that right for women, the resolution was ordered to be laid on the table. It has since been submitted to the different sessions to act on as their judgments dictated. Why was not the question considered in the supreme judicatory? Was it of so little importance that it merited no claim on the deliberations of such an august assemblage? Was it of so little importance who were, or who were not, entitled to church suffrage, when they were contending so vehemently for the exercise of that *right* for *themselves*? The secret of the matter was, they did not want that subject discussed. Woman's rights are a "delicate question." It is like the slave question—it will not bear discussion. It is likely that the sessions will covertly permit women to exercise the right of suffrage without *agitating* the question. Some women have made princely donations to sustain their church.

In a majority of the branches of the Presbyterian churches, in the United States, we suppose women are at present permitted to have a voice in the election of church officers, though it is by no means a settled *right*, nor would it be considered ecclesiastical *tyranny* to deprive them of it. Some time ago we have known women deprived of that right in a denomination that now *quietly* permits them to vote. It is only by the grace and condescension of church

officers that women are permitted to vote. Some branches of the Presbyterian church exclude women from the right of suffrage by a constitutional interdict,—constitutional interdicts of the Associate Reformed church are never ropes of sand when women are the interdicted.

If women have not a right to vote, is it not sacrilegious to admit them to that privilege? If they have that right, which is at present the prevailing opinion, though covertly expressed, how does it come that the church has been misled in this matter for so many centuries by “blind guides” who deserve the reprobation of every honest Christian for thus having so long “lorded it over God’s heritage?”

We often hear it said that the order and government of the church are of Divine origin; its order and government are established by the apostles of our Lord. “According to the constitution of the primitive church, there was an order of females attending on part of the public business of the church, which consisted of two kinds. First, elderly women (*presbutides*) presiding over and superintending the morals of the female Christians; and, secondly, *diakonai* who discharged some of the offices of the ministry, as baptizing the female converts, and who also collected and distributed the contributions for the relief of sick and poor females, and discharged other minor offices. Pliny, in his letter to Trajan, says, ‘I thought it necessary to inquire by torture of the two damsels who were called *ministræ*, servants, ministers, deaconesses, what the truth was.’” See Comprehensive Commentary, Note on Rom. xvi. 1, 2. Paul, in his first Epistle to Timothy iii. 11, is supposed by some to refer to the qualifications of women who held official standing in the church, when he says, “Even so must their wives be grave,” &c. “Must their” is a supplement, and the word translated wives, is in other places translated women; without this supplement, it would read, “Even so women, grave, not slanderers, sober, faithful in all things.” That is, women must have the same qualifications as men when filling the same office. And Phebe is expressly said (Rom. xvi. 1) to be servant, or minister, of the church at Cenchrea—stated servant, or minister, as Doddridge renders it. So Henry and Scott. “And, in an edition of the New

Testament, printed in 1574, a woman is spoken of as "minister of a church," and that is not very strange, for what else could we make Phebe, but minister of the church at Cenchrea? The word there translated servant, is minister when applied to Tychicus, Ephes. vi. 21.

In ancient councils, mention is made of deaconesses. The "Apostolic Constitutions, as they are called, mention the ordination of a deaconess, and the form of prayer used on that occasion."—Buck's Theological Dictionary.

We deem it wholly unnecessary to multiply testimony to prove the existence of this order, as it is acknowledged on all hands, that women did hold and exercise the office of deaconess in the primitive church, and this office continued from eleven to *thirteen centuries*, long after inspiration ceased. We ask, by what authority has this office become defunct? Why is there such a scrupulous regard paid to the apostles' *supposed* interdict of women speaking in the church to the tithing of anise, mint, and cummin; although there are insurmountable obstacles in the way, that it is like swallowing a camel to believe that he intended to prohibit women from speaking in the church, and thus set aside an office that was constituted by Divine authority, about the existence of which there never was the least doubt. We know it is said, that it was from the exigencies of the times that debarred the sexes from intercourse, that women were made church officers in the primitive days of Christianity. How is it known that it was from the exigencies of the times? Scripture does not say so; nor can it be inferred from any thing that is said in Scripture. The sexes had as free intercourse, according to scripture history, as they have in our day, and men could have performed any duty of charity or instruction to women that they can now. There were seven men appointed to this duty, among others. (Acts of the Apostles vi.) There is no evidence that the duties of the deaconesses were limited to their own sex. Was not the order and government of the church, established by the apostles of our Lord, intended to stand through succeeding ages? "See," saith God to Moses, "that thou make all things according to the pattern showed to thee in the mount." Men will only sneer at the idea of women being church officers. Man is far wiser than his Maker, though

"he is but of yesterday." "But things that are despised hath God chosen." Did not the distinguished apostle of the Gentiles speak in the most exalted terms of women's aid, calling some of them "fellow-labourers, helpers in Christ Jesus?"—and those that were "of note among the apostles," some that "laboured in the Lord," others that "laboured much in the Lord." One he called "yoke-fellow," Phil. iv. 3, which commentators suppose was a female. Is woman, in this advanced period of Christianity, pronounced so vile and leprous that she would contaminate any thing holy by her polluted touch? Is the partition wall between Jew and Gentile pulled down, and a high and thick wall of adamant rock erected in its room between male and female? We think not. We have seen that women have been denied the right of suffrage in the church until lately. She is *now* beginning to emerge from her state of thralldom; but she is still excluded from all official standing in the church, with the exception of a very few denominations, although it is acknowledged on all hands that she occupied an honourable standing in the primitive church by the indubitable sanction of God. As it is incontrovertible that the church has not been infallible in judging of these matters, which are so legibly written "that he may run that readeth it," so is it not possible, nay, is it not highly probable, that women are divested of other rights in their church relations, and consequently of duties, which their Lord and Master designed they should perform? The foundation of their exclusion is predicated on the husband's supremacy, it always being considered a Christian duty for woman to appear an inferior intellectual being to man.

The *supposed* prohibition of woman speaking in the church, is regarded as an ample justification of any proscription that they may have sustained in their church relation. It was supposed to be a justification of their being denied the right of suffrage, and a justification of their being debarred from official standing, which cannot be true, for *woman did occupy official standing* in the church in apostolic times, by the unanimous acknowledgment of ecclesiastical teachers. There are but *two* isolated portions of scripture on which the whole idea of woman's prohibition of speaking in the church is predicated without any corroborating evi-

dence. The mass of testimony on this subject conflicts with these isolated passages. One portion would be sufficient, if clearly expressed, to establish the principle, if no conflicting passages, or facts, or examples, existed. But the very reverse of this is true. All the ingenuity of the commentators, who have come under our review, has been utterly inadequate to reconcile these contradictions, on the hypothesis that women were prohibited from exercising their gifts in public assemblies. We will now give the two passages referred to, in the order they stand in the New Testament:—"Let your women keep silence in the churches, for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And, if they will learn any thing, let them ask their husbands at home, for it is a shame for women to speak in the church," 1 Corinth. xiv. 34, 35. "They are commanded," is a supplement *not in the original*. From the first of this chapter until the thirty-fourth verse, the apostle was speaking of those who were supernaturally gifted, including both men and women, as supernatural gifts were bestowed on men and women indiscriminately, which had long before been predicted by the prophet Joel, ii. 28, 29; and the apostle informs us that these gifts were given "for the edification of the church, for the work of the ministry," &c., consequently he would not subvert the intention of the Holy Spirit, he speaking by the same Spirit. Christ's kingdom is not divided against itself. The gifts of the Spirit appear to have been poured out on the Corinthian church in a very abundant manner. The *gifts* of the Spirit appear to have abounded rather than the graces. This puffed them up, and was the occasion of their walking very disorderly. In the ninth chapter of this Epistle, he reproves men for profaning the ordinance of the supper by drunkenness and gluttony. In the thirty-fourth and thirty-fifth verses, he reproves women sharply for improper conduct. It appears they were in the habit of asking questions; this, it is scarcely necessary to say, was not from any supernatural impulse of the Spirit, because those who had the gifts of the Spirit were qualified to teach others, and had no need of teaching from men. Women persisted in this course of asking questions, and thus became very troublesome. The apostle orders them "to keep silence in

the churches, because it was not permitted unto them to speak. If they would learn any thing, let them ask their husbands at home, who he knew were well qualified to instruct them, for it was a shame for women, or wives, thus to gabble or talk in the church." In the twenty-eighth verse, he orders men to keep silence in the church, if their speaking was not for edification. He is no respecter of persons.

Taking into view the degraded state of women in the Roman empire at that period, propriety of conduct could not be expected in ordinary cases, as they were recently emancipated slaves. The wife, under the Roman government, was considered the husband's slave, and becoming elevated to the standing of his equal, being informed that there was "neither male nor female in Christ Jesus," she carried her liberty to licentiousness. It is very possible the custom of proposing questions for information or discussion was entirely prohibited. A few ignorant women had still persisted in the custom. We all know, in our times, it would be equally as improper for men to behave in this way as for women, interrupting constituted assemblies. Strangers, coming into their assemblies, might be permitted to ask questions for their information; but in their own members it was entirely unnecessary. The apostle, reproving these women for speaking in the church, says nothing that could be tortured into the idea that they were doing any thing like preaching, or had any qualification to preach, or were under any supernatural impulse of the Spirit. If they had been under the impulse of the Spirit, it would not have been necessary to have told them, "If they wanted to know any thing to ask their husbands at home"—unless it is claimed that the husband's teaching is *superior* to the teachings of the Spirit of God; or what disobedience to the husband would it be for them to preach? There is nothing in the judicial law to prevent a wife from preaching. Deborah sat as a judge of that law, and she was a married woman; she was set officially over the husband. Was she a "whited wall professing to judge after the law, and acting herself contrary to the law?" We think not. Huldah was also a married woman.

It is evidently the law of their own church organization that the apostle alludes to, which debarred all unqualified persons, either men or women, from interrupting religious exercises by talking, or proposing foolish and unlearned

questions. The apostle directs them, "If they want to know any thing, to ask their husbands at home," who, he knew, were capable of giving them instruction; and because women are specially mentioned, we are not to infer that *men* are privileged to act in this disorderly manner. Because the tenth commandment forbids a man to covet his neighbour's wife, it does not authorize a woman to covet her neighbour's husband.

If it is a general prohibition that women are not to speak in the church, so the direction is, also, as general and as imperative that if they wanted to know any thing, they are to ask their husbands at home. Here is a direction from God's word that the state of society makes it manifestly impossible to be carried out, except to a very limited extent. Many women have no husbands. And we believe we might affirm without fear of successful contradiction, that with the exception of the ministers of the gospel, who make it professionally their duty to be informed on religious subjects, religious information is more extensively diffused among women. A great majority of men, "Gallio-like, neither know nor care for any of these things."

We suppose, to take Christendom in the aggregate, there are three professors among women for two among men, and in cities we might put the number to six women for one man. "Those that are despised hath God chosen." We hear of some Presbyterian congregations that have scarcely male members enough for church officers. Now, if this direction is to be general, it is an anomaly from all other directions given by God. Every other source, from which we are to receive any benefit, is in some good degree adapted for its communication. Why are not our church courts as scrupulous in directing women "if they want to know any thing to ask their husbands at home," as they are in debarring them from speaking in the church.

Mr. Henry, in his commentary on this passage of scripture, (or rather Mr. Brown, who completed this part of the Commentary,) with the usual amount of *gentlemanly self-esteem*, says, "As it is the woman's duty to learn in subjection, it is the man's duty to keep up his superiority by being able to instruct her." What if the God of nature has not endowed him with this capacity? He seems to talk as if it

was an infallible rule that man had talents capable of instructing her if he would cultivate them. Was Nabal in the fault because he did not keep up his "superiority" by being able to instruct Abigail? He was in the fault, because he did not put what gifts he had to good purpose; but true it was nature had not qualified him to be able to teach her. It is easily seen that this portion of scripture is not designed for general direction. If it is an injunction "If women want to know any thing they are to ask their husbands at home," it plainly implies that it was always a Christian duty in a wife to have less knowledge than her husband. If not, how can she "be taught by him at home?" It is equivalent to saying, that she must not, or need not, go to church at all, as her husband is appointed her special teacher. And as the apostle says, "If they want to know any thing," it certainly implies that she must take his opinion, be it right or wrong.

When Cornelius was told to send for Peter, and he would tell him what to do, was not Cornelius to do what Peter said? And if the husband is appointed to the same duty, the wife is certainly to believe whatever he teaches, be it right or wrong, or take for granted that he occupies a seat in the infallible chair, and *cannot do wrong*. A note on this passage of scripture from Macknight, in the Comprehensive Commentary, says, "Christ had not permitted women to speak in the church as teachers of men, neither had the law of Moses, for it commanded them to be in subjection to the men." Was Deborah in subjection to the men? or were the men to her? We wonder where *this command* is contained in the law of Moses!! We have never seen it. Can it be the fifth precept of the decalogue that stands at the head of the second table of the law?—the first commandment with promise? Where is there *any command* in the Old or New Testament for woman to be obedient to man, except in his official standing? Some of our brethren are very good at *making scripture*, in order to support a *favourite theory*. And suppose there was a command for women to obey men, how would that forbid them *to preach*? Man is told to be obedient to his father and *his mother*, and to "*fear his mother and his father*." Does that forbid him to preach? And we are told to be obedient to the civil powers, and servants are told to be obedient to their masters—should that forbid them to

preach? It is plain that the apostle did not intend this as a *general* and *universal* prohibition, but only to correct some local improprieties; and it is of *general* use wherever such *improprieties* occur. It is plain that they were married women that had behaved thus improperly, and had husbands capable of giving them instruction. The apostle's language is couched in this way in order to embrace their case, without having any bearing on others.

"The Greek here for women, *γυναῖκες*, properly signifies *wives*, matrons." See Comprehensive Commentary. Note on this portion. And the husband is spoken of here and implied in Timothy—nor does it say that unmarried women would be permitted to behave in this disorderly manner, because they are not embraced in the prohibition, nor would it give any *license to men* to behave disorderly—*men* were also told to *keep silence* in the church when their exhibitions were not for edification.

Men were censured for drunkenness and gluttony when they were partaking of the Lord's supper, in the xi. chapter of this Epistle, and nothing is said about women. Are we to infer from this that women might act the glutton and the drunkard when partaking of this sacred ordinance? All it would prove would be this, that they were *men* who committed these immoralities, and not women. So we say in the other case, that they were married women who committed those improprieties; women who had husbands that were capable of giving them instruction, which we know a majority of men are not. They would not fill the *theological chair* quite so well as *did Priscilla*.

We will now proceed to give some thoughts on Timothy. "Let the woman learn in silence, with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived: but the woman being deceived, was in the transgression. Notwithstanding she shall be saved in child bearing, if they continue in faith, and charity, and holiness with sobriety." 1 Tim. ii. 11—15. In this chapter the apostle is directing worshippers as to the duty of prayer. Who are the subjects of prayer? All men, and he gives reasons for it. He speaks in the masculine gender until the 9th verse—but it is evident he intended to embrace both men and women. If it were only men who

were meant, it would read very strange, for example, verse 4, "Who will have all men to be saved," but *no women*. Verse 8th. "I will, therefore, that men pray every where, lifting up holy hands, without wrath and doubting." That women pray *no where*, but have wrath and doubting. Verse 9, the apostle begins to speak of women in particular, he says, "In like manner also, that women adorn themselves in modest apparel, with shame-facedness and sobriety, not with broidered hair, or gold, or pearls, or costly array." It is said in like manner also, ought women to be adorned while praying. This verse is in substance the same with what he says in the xi. chapter 1 Corinthians. He bids them there to adorn themselves in modest apparel, with shame-facedness. In Corinthians he directs the woman to have her head covered when she prays or prophesies in congregated assemblies. The 1st Epistle to the Corinthians and this epistle are supposed to have been written about the same time, in the year 57 of the Christian era. See Supplement to Comprehensive Commentary. As we are in the habit of explaining one scripture by another—we think that the 9th and 10th verses of this chapter are in accordance with the xi. chap. of 1st Corinthians. We leave it to infidels, to endeavour to make scripture contradict itself. For our part, we will do all we can to reconcile it, and we do not think it a very hard task if we would divest ourselves of prejudice. In this chapter, after describing the apparel with which women were to be adorned when officiating in the congregations, he proceeds to correct some improprieties which women had been guilty of, similar to those in the Corinthian church. He says, "Let the woman learn in silence with all subjection." Those that were under instruction were not to disturb the congregation by asking questions. He does not tell them here to ask their husbands at home—perhaps the women in the church of Ephesus, who were in the habit of asking questions, had not husbands capable of giving them instruction. Both men and women learn in silence now; and it is probable that was the custom then. But women, being ignorant and degraded, some carried their Christian liberty to licentiousness. He says, 12th verse, "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." He says, "But I suffer not a woman," &c., although there were women that did teach in their assemblies, and were sealed and qualified to

the Spirit of promise, yet he would not suffer any one to usurp authority over the man or *any man*. Women in the church at Corinth, and in this church, had behaved in a similar manner. He then goes on to show how the conduct of those women was aggravated by the station they occupied in the human family. "For Adam was first formed, then Eve." An elder member of a family is not permitted to usurp authority over a younger, but it is very much out of place for a younger member of a family to usurp authority over an elder one, and "Adam was not deceived, but the woman being deceived was in the transgression." This shows she was a party in the covenant, and an accountable agent as well as Adam. Where there is no law there is no transgression. Some women not only had asked questions, but they had appeared as dictators. They assumed a magisterial and dictatorial stand. They appeared to be like Diotrephes who "loved to have the pre-eminence"—it would not do for them to be equal with the men, but they must *usurp* authority over them, which is most abhorrent!! Such an assumption is to be deprecated—they deserved to be sharply rebuked. There is *no portion* of the human family privileged to usurp authority over another. Christ's disciples, in particular, are all brethren—He alone is master.

Our Commentators make some grave remarks on this text. We will here insert a note on this passage, from the Comprehensive Commentary. Adam was not deceived, that is, not by the serpent, but by the woman. So Bloomfield, and he adds from Theophylact: "Eve was brought over by desire; Adam by the persuasions of his wife." The argument he says, is built on the original, and thence are derived the "comparative imbecility and persuasibility of the female sex, and consequent unfitness for giving public instruction." Now, *sons*, hear your mother characterized by an expounder of God's word, as *imbecile* by nature, unfit for giving public instruction; and consequently much more *in private*, in the family, when the mind is "flexible, and persuasible," and not stored with knowledge, to counteract her instruction. Is this the creature on whom it principally devolves "to train up a child in the way he should go?" Is this the being, whose "law is to be an ornament of grace unto thy head, and chains about thy neck?" This profound Com-

mentator says, "Adam was not deceived by the serpent, but by the woman, she by desire, he by the persuasions of his wife."

From these premises, he draws the sage conclusion, of the "comparative imbecility and persuasibility of the female sex, and consequent unfitness for giving public instruction." Just the very *reverse of his own premises*. For Eve was brought over by "desire and Adam by *persuasibility*." She, deceived by the wily adversary who presented motives lawful, nay, laudable in themselves, one at least, *wisdom*. It shows us that a good end will not justify wrong means. It is plain that the apostle had no intention of preventing women in a lawful manner from teaching; for the very same reasons that would forbid her to teach in public, would prevent her from teaching in private. It is as much the wife's duty to teach the husband, as it is the husband's to teach the wife, consequently it is his duty to be taught by her, and he is the very individual on whose account, it is said, she is prevented from teaching.

The apostle, in the 7th chap. 1 Cor. (if either husband or wife has an unbelieving companion,) enjoins on the believer not to separate on his or her part from the unbeliever, adding "For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?" Is the wife to save her unbelieving husband by sitting as a novice at his footstool to be taught? If it is her duty to use the means to save him, it is certainly his duty to accept of this at her hand. Peter urges obedience on the wife, for the express purpose of winning over an unbelieving husband "*without the word*."

Are the wives, or the unbelieving husbands, the teachers in either of these cases? Who has not known many instances of unbelieving husbands being won over by the influence of their wives? We have known husbands taught the first rudiments of education, even from the alphabet, by their wives. Common sense says, it would be right. That she is not to assume a magisterial, dictatorial stand, is a great truth, and this conduct is what the apostle is reproving. Neither is the husband to assume a magisterial, dictatorial stand over the wife, for he is to love her as himself, and as no human being would wish such a position to be assumed over

him, he is not to do it to his neighbour. Nor will either succeed in converting a companion to the Christian religion by such a plan. We believe there are more husbands converted by means of their wives' influence, than wives by their husbands. There might be two reasons assigned for this: one is, there are more believing wives having unbelieving husbands than believing husbands having unbelieving wives. Another reason is, that men assume a magisterial dictatorial stand over their wives, believers though they may be; and this is not calculated to make converts to the Christian religion. It might do for the Mahometan religion, which is propagated by fire and sword, but it will not do for the still small voice of the gospel of Christ. The wife does not profess to have any authority to compel the husband to be a Christian, but as she is an appointed ambassador, (not by a bishop, or laying on of the hands of a presbyter,) by Christ to the unbelieving husband, she "beseeches him, and prays him in Christ's stead to be reconciled to God." God blesses these efforts in many instances, and many women will have the salvation of their husbands as a crown of glory at that day, when kingdoms and crowns will be awarded.

The daughters of Eve have been severely chastised for her desire of wisdom. There is a continual war carried on against their intellect. They are a taunt and a proverb for their supposed imbecility; and that not being sufficient to stultify them, it is represented as a gospel duty for them to lay no claim to the exercise of intellect, lest it might seem they were so arrogant as to profess to be equals with the other would-be superior half of the human family. From the fact that women are forbidden to commit an impropriety, it is supposed the committing of that act would be no impropriety in a man. For example, the woman is told to learn in silence; this gives a man a right to talk incessantly all the time he is under instruction. It would be an atrocious sin, and a presumptuous usurpation of authority, for a woman to teach, or remove ignorance; (hence it is her duty to promote ignorance,)—but this gives every man a right to assume a dictatorial magisterial mien towards every woman. This is due to him by primogenitureship, ("first formed,") it is also due to his *heroic deeds*, as he boldly *stood* and *kept the*

covenant. (“The woman was in the transgression.”) Women are told that they are to adorn themselves in modest apparel, with shamefacedness. Men not being thus directed, they may dress in gorgeous and lascivious attire, like the images of the Babylonians, which were painted on the wall, and have no shamefacedness, which is too womanish; their brow may be brass, and their neck an iron sinew: they may wear the fool’s cap with broidered hair, with gold and pearls, and costly array, which fantastic costume becometh men professing no godliness, without good works. We know that this appears very ridiculous, but it is the very mode of reasoning which is adopted on this question. We might as well say that because the tenth commandment forbids a man to covet his neighbour’s wife a woman is privileged to covet her neighbour’s husband.

The apostle’s reasoning is cogent and just, when applied as he intended it. Adam being first formed should have taught them that it was very much out of place for a younger member of the family to usurp authority over an elder one; and as she was first in the transgression, it was an additional aggravation of her usurpation of authority,—but it is entirely powerless when it is made use of to clothe him with authority. The mere circumstance of his being first created does not invest him with any authority. The beasts were created before him, and as creation advanced the creatures advanced in perfection. Nor has he any merit with regard to the breach of the covenant that entitles him to any reward,—nor would the circumstance of the woman being actually first in the transgression be any reason why she should not be an active agent in proclaiming the gospel, any more than it excluded Paul from preaching *that gospel* which he had persecuted and blasphemed, or because a man has been a base drunkard, and has been the means of contaminating many, he should be prevented from preaching temperance.

Although the due consideration of this portion of scripture we have had under review would prove that the apostle’s prohibition was *special* and *particular*, and not universal and general, what places it beyond the possibility of a doubt is that he regulated, in the eleventh chapter of 1 Corinthians, the costume of both men and women when they prayed and prophesied in public.

It is paying a very sorry compliment to the apostle to say that he wrote fourteen verses of ordinary length in this chapter for the purpose of regulating an action which he intended before he rose from his seat utterly to forbid. What would be thought of ascribing such unmeaning scribbling to any common author? We know "all scripture is given by inspiration of God, and is profitable." &c.

Here is a portion of scripture which was neither profitable to the Corinthian church, on the supposition that the fourteenth chapter prohibited women from speaking in the church, nor is it to us. Not only is it unprofitable, but highly pernicious, because it comes in direct conflict with other portions of momentous importance according to our ecclesiastical theories. The apostle in this portion of scripture settles the matter as to women officiating publicly in the church. He is too plain in this chapter to be misunderstood. In the second verse he says, "I praise you, brethren, that you remember me in all things, and keep the ordinances as I delivered them to you," and then he goes on to adjust the attire of men and women when they prayed or prophesied in public—gives reasons from nature for their manner of appearance, which reasons still continue the same, thus showing he intended it for a standing regulation. What ordinances were those which he praised them for having kept? Why the ordinances of praying and prophesying, administered both by men and women. Now here are two functions exercised by women which are the duties of the highest order of gospel ministers. Acts vi. 4. The apostles say, "But we will give ourselves continually to prayer and the ministry of the word."

We have already said that prophecy might be eminently said to be the ministry of the word. Now is it possible that the Apostle would prohibit, in the very same epistle, what he had approbated and adjusted? He says, "I praise you, brethren, that you have kept the ordinances as I have delivered them to you." When he proceeds to speak of the ordinance of the supper, in which some shameful irregularities had crept in, he says, "Now, in this I declare unto you I praise you not." But not one word of censure or disapprobation expressed about women exercising their gifts in the public ministry.—Some fault as to manner but not as to matter.

It had been predicted many years before that in the latter days God would pour out of his Spirit upon all flesh, both on men and women, which Peter informs us began to be fulfilled on the day of Pentecost. And we know many women were endowed with supernatural gifts. Is it to be believed that the apostle, when regulating supernatural gifts, would peremptorily forbid women that were thus endowed to exercise them in public, with an implied censure and reprimand? When he says, "Those gifts were given for the edification of the church," and gives no direction for their exercise in any other way, but represents them as ignorant women, who had need to be taught first principles.

The apostle, in the third verse, shows, "The head of every man is Christ, and the head of the woman is the man, and the head of Christ is God." This is the only place in the scripture where God is called "the head of Christ." And there is nothing said in this connexion of God's exercising authority over him. God is the source from which Christ emanated; he proceeded out and came from God. "A body hast thou prepared me." Christ is the head of every man; Christ is the mystical head of every believer, male and female. But nothing is said about ruling the church in connexion with his headship. The church and Christ as its mystical head are one. Christ, as king, rules the church in his own distinctive character. Christ is the source of our spiritual birth,—we are created anew in Christ Jesus. "As is the heavenly, such are they also which are heavenly." "The head of the woman is the man." The man was the source from which the woman was taken. The apostle goes on to show that every man praying or prophesying with his head covered dishonoureth his head. He did not act according to the character in which he was placed. He was the source from whom all mankind sprung; and God had given him an athletic constitution, compared with woman, and qualified him for heavy and hazardous employments.

The head is the part most exposed to injury, and it is anatomically better protected. He must show that he gives his "head to the smiters"—he must not cover his head, like a weak fragile woman, or he dishonoureth his head. On the other hand, "Every woman who prayed or prophesied with

her head uncovered dishonoured her head," which would be equivalent to saying that she disclaimed the aid of her athletic companion. Although, as a general rule, woman has not an athletic constitution equal to man, yet she does not appear a pensioner on man's bounty. An all-wise and beneficent Creator has not sent her into the world deficient in power to support herself, for we see many examples of women supporting themselves and families by their industry. Still it is not good for woman to be alone, nor is it good for man, with all his physical strength. Instead of man's physical power giving him a right to exercise authority over her, it gives her a claim on him to exercise it for her benefit; as the strong ought to bear the infirmities of the weak, and not to please themselves—nor does his superior strength give him any more rights, as rights are not apportioned to bone and muscle—a small man has as many rights as a large man—all mankind are created equal in respect to rights.

He says, "If the woman be not covered, let her be shorn." Some suppose that they went with their hair dishevelled, after the manner of the Pythian priestess of Apollo; if this was so it would be very unbecoming. He further says, "That a man ought not to cover his head, for as much as he is the image and glory of God; but the woman is the glory of the man." Both man and woman were created in God's image. Gen. i. 26, 27. And "he gave *them* dominion," and "he created all things for his own glory."

Man might be said to be the glory of God, because he was made immediately by the hand of God, out of the dust of the earth—thus he promoted the declarative glory of God. The woman is the glory of the man, as it was his glory that a being was formed out of him, his equal, his companion, to partake of his joys—a person to love and be beloved, one with whom he could have an interchange of knowledge, a being like unto himself, who had all the attributes of self-government, like passions with himself, conscience and will; for the due exercise of these she was, as himself, accountable to God, enjoying the same rights and performing the same duties. We think there is not a higher encomium passed on any human being, with relation to her fellow-creature, than to say she is his glory. The gift of speech is the glory of man. How valuable do we consider any thing that

is our glory. Our free institutions are the glory of our nation. How highly we prize them! The more exalted the woman the more glory to the man.

O no! say our republicans, it is not in this character she is the glory of the man—it is when she is a slave, bowing and cringing at his feet, always governed by his will, reading his will by the very expression of his countenance!

Is a being thus circumstanced a glory or a crown to any person? If this be true that it is a glory to have a human being cringing and bowing at their feet, then the slaves of our southern patriarchs are their glory, and not our free institutions! The apostle further says, "For the man is not of the woman, but the woman of the man; bone of his bone, and flesh of his flesh," and consequently equal—one blood. This is an additional reason why he should use whatever powers God has given him for her aid. "Neither was the man created for the woman, but the woman for the man." Another reason why he should be solicitous for her welfare. We are generally very careful of any thing which administers to our comfort and happiness, as far as man is concerned, woman was made for him, to help him.

We thank God that woman was formed to be useful and not an incumbrance, and that she was formed capable of ministering unto as well as to be ministered to. Christ came into the world for the good of his people, for the people, as far as his human nature was concerned, *not* the people for him. God had higher and more noble purposes in view in the creation of woman than to minister to man's carnal appetites. Man and woman were designed to be reciprocal helps to each other, both temporally and spiritually. Gen. i. 26 informs us that the design in creating man and woman was simultaneous in the Divine mind, if we may so speak. And whatever His design was in creating man, woman was the same. "Let us make man, and let **THEM** have dominion." So we see that it was not merely to be under man's direction, for his gratification, that woman was created. Verse 10, "For this cause ought the woman to have power on her head, because of the angels." Because the messengers or non-professors coming into their Christian assemblies would be disposed to make remarks, for this reason she should have this power on her head, this badge of distinction,

to show that she was an accredited messenger of the Lord of hosts.

We have spoken of the man to be strong and athletic of body, she being weak and fragile compared to him, and that her head needs a covering. In token of this the Psalmist says, with respect to the Almighty, "Thou hast covered my head in the day of battle." She must acknowledge her acquiescence in the ordinance of God providing her with such a suitable companion—when she lacks strength in physical organization her companion is endowed with a greater portion.

A part of this chapter has been a source of man-worship above any thing the pope ever claimed. This verse in particular, is very dark and mysterious; but it has always thrown out light enough for *man* to read from it that *he* was to be worshipped by the woman, *equal* to God. This power on her head is so distorted as to read that she has *no power* on her head, but that "her husband has power *over* her head,"—as every woman is a wife according to our theological teachings. The apostle has no reference to the law of marriage in this chapter, he goes to nature for his directions. Every man and every woman stand precisely in the situation the apostle here represents, mother and son, brother and sister. The apostle is here giving general directions respecting the personal appearance of all men and women who officiated in the church—some were married and some were unmarried, so it would not do to govern the speakers by the law of marriage.

One thing we know, that whatever the covering was, it was a signification that she was an accredited ambassador for Christ to sinners, "to pray them, in Christ's stead, to be reconciled to God." Verse 11, "Nevertheless, neither is the man without the woman, neither is the woman without the man in the Lord." The apostle in this verse begins to apply his subject; the application is *the life* of preaching. There is no darkness or mystery here. He had just been directing the personal appearance of men and women when they publicly officiated in the church, and in this connexion says, "The man is not without the woman, nor the woman without the man in the Lord," and gives his reasons for it in the twelfth verse. For, or because, "as the woman is of the man, even so is the man also by the woman, but all things of God."

The apostle here runs the parallel between man and woman, which manifests that it was man being the source that he had allusion to in his reasoning. Christ himself is said to be made of a woman, who is head over all things. If man was the source from which all mankind sprung, and is under responsibilities on that account, as all mankind are *now* by the woman, she also is responsible for the duties in the human family; she being the *mother of all living* she owes a debt of instruction to her children; thus she is an *help-meet* to man. "The man is not without the woman, nor the woman without the man in the Lord"—they are to be co-labourers in the Lord's vineyard. Not that every man and every woman are to speak publicly in the church. To say that because man is the head or source, or woman is *now* the source, this burden is laid upon them, whether they are qualified or not, or whether other duties call more loudly or not, would be asserting what the apostle did not design to say; but as he goes to nature for his reasons for the exercise of their functions in the church, it certainly shows that neither is disqualified by nature for exercising their talents in the church. Nay, it lays an obligation on the woman, as being the parent, to assist in nourishing her children with the bread of life. She gives them temporal nourishment in infancy from her own breast, and why should she not be more anxious to be a means of feeding them with that bread and water of life? She should not be like the brute mother which attends to rearing her offspring when young, but afterwards takes no interest in their welfare. We can see no other legitimate interpretation that can be given to the apostle's reasoning, considering the connexion in which it stands. We would be much pleased to see a more correct exposition of these verses. We can say that we never heard the eleventh and twelfth verses mentioned from the pulpit; commentators give them no special attention, and say very little on them. We have heard this chapter, from the first to the tenth verse, very particularly spoken on where man was exalted to a deity, and on communion occasions, from verses twenty-third to thirty-second, is generally read, but from the tenth to the sixteenth appears to be nearly obsolete.

The apostle refers them to their own judgment for decision, if it was comely for a woman to pray unto God un-

covered : 14th verse,—“ Does not nature itself teach you, that, if a man have long hair, it is a shame unto him ? ”—it is too effeminate ; it is in his way ; it is, in many instances, an encumbrance. Absalom seemed proud of his hair, and, by means of it, he was hung between heaven and earth : 15th verse,—“ But, if a woman has long hair, it is a glory to her, for her hair is given to her for a covering.” This God has taught her by nature, by giving her a superabundance of hair for a covering. However dark and mysterious some of the apostle's reasoning may be in the first part of this chapter, he is plain in the application, so far as our practice is concerned,—that man and woman are to be mutual helps to each other in the Lord :—“ The man is not without the woman, nor the woman without the man in the Lord, because, as the woman was of the man, so is the man also by the woman,”—which reason stands in as *full force now*, in the nineteenth century, as it did when spoken in the *first century*. As to the manner, or their personal appearance, it is more reverential for the woman to address the throne of God with her head covered, and the man to have his head uncovered. We may think there is nothing of nature in this, but merely custom. We see that it still continues to be the custom of their appearing to this day in public assemblies—the man having his head uncovered, and the woman hers covered. In the 16th verse, the apostle says, “ If any seem to be contentious,” and will not abide by the directions he had given, they had “ no such custom as men praying or prophesying with their head covered, or women with theirs uncovered, nor any of the churches of God.” It seems from this that all the churches of God at that period had both men and women officiating, but not the same costume the church of Corinth had adopted. He then proceeds, from the 17th verse to the end of the chapter, reproving them for gross misdemeanours. When men had committed such gross immoralities, as he mentions in the latter part of this chapter, it is not wonderful that women committed such improprieties as he reproves them for in the fourteenth chapter. Men profaned the ordinance of the supper by drunkenness and gluttony.

CHAPTER VII.

WOMAN'S INSTRUMENTALITY IN A RELIGIOUS POINT OF VIEW,
UNDER THE OLD AND NEW TESTAMENT DISPENSATIONS,
WITH STRICTURES ON COMMENTATORS.

WE will now take a view of woman's instrumentality in the church, from its first organization, including both Old and New Testament dispensations. We will begin with the New, and see whether the apostle could possibly prohibit women from speaking in the church, considering the example and facts on scripture record. There would be a great chasm left in its history, if woman's instrumentality were obliterated from its pages. So far as God chose human instrumentalities, women had a prominent share of action, from Christ's conception to his ascension. "A virgin shall conceive, and bring forth a son," woman's blessed privilege. Elizabeth was the first that announced Christ was about to make his advent in the flesh : she was the first who was endowed on that occasion with the gift of prophecy. Anna, the prophetess, was the first who preached him publicly : she ministered in the temple ; she served with fastings and prayers, night and day. These prayers were manifestly public, as she publicly gave thanks when she saw the infant Messiah make his appearance in the temple, and spoke of him to all that looked for redemption in Jerusalem, or (as the margin) in Israel. The word of the Lord was precious in those days among the Jews,—open vision had nearly ceased. Anna was the last established prophet under the Jewish dispensation. This devout woman spent her whole time in the service of the temple, and she had a favourable opportunity of speaking to Jews from all places, who resorted thither to worship, and they would thus be privileged to hear the discourses of this great prophetess, so famed for deep-toned piety and rare gifts.

Women were among Christ's most intimate friends. During his personal ministry on earth, they had as free access to his company as had men. Women ministered to him

of their substance. Although he was a priest and king, man never poured oil on his head, but a woman anointed his feet with ointment, and kissed them and wiped them with the hairs of her head. And, if they had any request to make for themselves or others, they addressed him with as much freedom as did men; sometimes in the most public places. They employed no man for their mouth-piece. The woman of Canaan was very importunate in urging her petition. He seemed rather to repulse her—not because she was a woman, but it was only to excite her earnestness, and to have an opportunity to commend her exemplary faith. When he was speaking in a place, a certain woman of the company lifted up her voice and said unto him, “Blessed is the womb that bore thee, and the paps which thou hast sucked.” Did he tell her that it was “indecent and immodest” for her to speak in a congregation? No; he took occasion from that to instruct us in a very important truth, although it was the greatest honour ever conferred upon a human being, to be the mother of our Lord. But he said, “Yea, rather blessed are they who hear the word of God, and keep it,” Luke xi. 27, 28. This shows the absurdity of the Catholics worshipping the mother of our Lord. He had not a more full and free conversation with any individual than he had with the woman of Samaria, John iv. 7, 42. We are taught important truths by his conversation with that woman; she was the first person he told that he was the Christ. He says, Go call thy husband and come hither. He sent her as a missionary to her husband to present to him the call of the gospel. After she had finished the conversation with Christ, she proceeded on her mission; she did not preach a very long sermon, but it was mighty through God. She saith to the men of the city, “Come, see a man that told me all things that ever I did; is not this the Christ?” No doubt but women were included, man being the generic term. So she was the first who preached Christ to the Samaritans. Christ had told his disciples previous to that, when He sent them out as missionaries, not to enter into any of the cities of the Samaritans, Matt. x. 5; and this woman was more successful, as far as history is concerned, than any missionary Christ sent, “for many of the Samaritans of that city believed on him for the saying of the woman.”

Woman, the instrument to gain converts to Christ! Rabbi Eliazar says, "Let the law be burnt rather than give it to a woman." And we fear that there are a goodly number of Rabbi Eliazars yet, who would rather *souls* would *perish* than be saved by the instrumentality of a *woman*!

Where was the man who manifested such an inflexible sense of justice, and such an intrepidity of character, in announcing it, as did the wife of Pilate? Matt. xxvii. 19. She was the only person who spoke out, and bore public testimony against that most wicked deed, for which the sun, as ashamed, hid his face, and shrouded the world in darkness.

With all the boasted privileges of women at the present day, what would be thought of a woman that would give such directions to her husband, when on the judicial bench, as did Pilate's wife? Would she not be branded as a usurper thus to teach, particularly when such a high state of excited feeling existed — when "Crucify him, crucify him," was echoed from an enraged, ferocious multitude, instigated by *high priests* and *religious rulers* of that day? And what ardent love and devotion did women show to Christ at the time of his crucifixion! They showed as much fortitude and self-devotion as the most intrepid of the other sex; — as much did we say? Nay, superior intrepidity and self-devotion. Christ was denied by one disciple, and betrayed by another. Women followed him to the cross and to the grave. They were last at the former, and first at the latter.

"Not she with trait'rous kiss her Saviour stung,
Not she denied him with unholy tongue;
She, when apostles shrunk, could danger brave,
Last at the cross, and earliest at the grave."

They did not fear the rude insults of the soldiery and rabble who surrounded the cross of their dying Lord; nor yet did they consider it any breach of delicacy to visit his sepulchre at the dawn of day, although surrounded by a Roman guard. Those women were neither ashamed nor afraid to own Christ on earth. They had no sickly sentimentality, no fastidious delicacy about "female etiquette and modesty." They knew there would be no sequestered corner set apart for women at the day of judgment. They

knew Christ and his cause were of far more importance than men's opinions of "female etiquette." Christ saw proper to confer the honour upon them, to be the first to proclaim a risen Saviour. This ministry was conferred on them both by an angel and Christ himself, Matt. xxviii. 7, 10. The women are the only witnesses of the testimony of the angels who declared that Christ rose from the dead.

When the day of Pentecost was fully come, they were *all*, with one accord, in one place, and they were *all filled* with the Holy Ghost, and began to speak with other tongues, &c. The multitude were amazed, conjecturing what this could mean. Peter informs them that it was in fulfilment of the prophecy of Joel. "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh, and your sons and your *daughters shall prophesy*, and on my servants and on my HANDMAIDENS will I pour out in those days of my Spirit, and *THEY SHALL PROPHESEY*."

The apostles had received their commission previously to the day of Pentecost, but they had not received their qualifications, nor was the commission limited to them only, but to whomsoever the Lord our God would call. Which is manifestly true from future calls to others to exercise the same official functions,—others receiving similar gifts, and impelled by the influence of the spirit to exercise those gifts, was certainly a call immediately from God. And if men and women had not both received these gifts on that day of Pentecost, and exercised them, the apostle could not have said that the prophecy of Joel was then beginning to be fulfilled, for it was but beginning to be fulfilled.

Mr. Henry, in his comment on this portion of scripture, thinks that the spirit was poured out on men and women in fulfilment of the prophecy of Joel. He says, "This power shall be given without distinction of sex, age, or outward condition, or in general, men and women whom God calls his servants and his hand-maids. The mention of the daughters and the hand-maidens would make one think the women noticed chapter i. 14 received the extraordinary gifts of the Holy Ghost, as well as the men, chap. xxi. 9. And Paul finding abundance of the gifts, both of tongues and prophecy, in the church of Christ, saw it needful to prohibit women's use of those gifts in public. 1 Cor. xiv. 26, 34."

Could there be a more public place than Jerusalem, where these women were first gifted with the Spirit, and impelled by its influence to exercise it? "Is God man that he should repent?" Will the influence of the Spirit on those women and the Spirit by which Paul spoke contradict each other? Certainly not. It was on a most peculiarly public and momentous occasion when these individuals were impelled to speak, at the very outset of the promulgation of the gospel. "It was to go out from Jerusalem." Those daughters and handmaidens were chosen instrumentalities at that all-important crisis by the immediate hand of God. "They were endowed with power from on high" for this purpose, and their sound went through all the earth, and their words to the world's end. As Jerusalem, on that occasion, was crowded with visitors from every nation under heaven, would it not be reported through every country that men and women were indiscriminately preachers among the Christians? So we see women spoke in the Christian church at its very first organization, at a time when we might expect correct precedents.

Could there be any superior commission given them than what they received? They had their commission from the upper sanctuary; they were set apart to this office by the Holy Spirit. It was not necessary they should receive any from man; it had been predicted many years before that these events were to take place in the last days. This day of Pentecost was but one day. It is agreed on all hands that the latter days mean the whole period of the gospel dispensation. We all know that the supernatural effusions of the Spirit have long since ceased with both men and women, but the ordinary still remain. If women exercised extraordinary gifts in the first promulgation of the gospel, why not exercise ordinary gifts *now*? And we have positive testimony for the fact that women were endowed with the supernatural gifts of the Spirit.

Philip had four daughters who were virgins, "who did prophesy." Acts xxi. 9. For as much, then, as God gave them like gifts as he did men, and those gifts were expressly given for the edification of the church—for the work of the ministry—is it supposable that Paul could or would withstand God? To say, "I suffer not a woman to teach," or exercise those God-given gifts. And we read of a woman,

in conjunction with her husband, teaching a no less personage than an eloquent Apollos, a man mighty in the scriptures. Was this woman not suffered to teach a man? There is no evidence she was supernaturally gifted. Supposing it was in private, did she not continue the same immutable woman? Adam was first formed, and the woman was in the transgression—would not these reasons have as much force in private as in public? This husband and wife occupied the theological chair. They were assuming an authority over the Presbytery that judged of his qualifications, (*if there were any such assembly that did judge of his qualifications.*) Some may be ready to sneer at this, as a friend of ours did to us, he said, "It is quite a discovery that Priscilla was D. D., S. Y. P., at Ephesus." But we do not claim the title of D. D. for her, but she did the duty of that office; it is having the qualifications to discharge the duties of an office that we look at. We have read of teachers "who had need to be taught themselves which be the first principles of the oracles of God." We think far more of *qualifications* than we do of empty titles. We think the Rev. D. D. Paul, or the Rev. Apollos, or Cephas would sit with as ill grace as D. D. to Priscilla. Paul, or Apollos, or Cephas, or Priscilla wanted none of these trappings to adorn them. If it is true that to have the *qualifications* to fill an office is where the honour lies, then Priscilla had the honour, and so far as Christian knowledge was concerned, she was better qualified to preach the gospel than was an eloquent Apollos. If she was only prevented on account of her physical structure, she need not regret it, as the *matter* is of very little consequence. If man was advanced on account of his physical structure, he has little to boast of, if the animal is the test, and not the moral and the intellectual. But, thanks be to God, the animal is not the test. "He is no respecter of persons"—he has declared this over and over again. There is neither male nor female in Christ Jesus. Gal. iii. 21. "There is neither male nor female,"—there are no exclusively privileged classes among Christ's disciples—no monopolists—not only is there no distinction of eternal salvation between male and female, for that was preached in the garden of Eden. Not only have women the same right to the sealing ordi-

nances of the gospel as men, but they have the same rights and privileges; which is plain from the apostle's reasoning in the succeeding chapter—all are sons of God, and they all have a like share of privileges and immunities. And Paul is most particularly governed by this principle, although he found it necessary in two instances to reprove women sharply for improper conduct. He speaks of women with as much affection, and cordiality and respect, and equality, as he does of men. He shows this on different occasions, particularly in his different greetings. Rom. xvi. 3. He calls Priscilla, whom he puts first in order, and Aquila, his "helpers in Christ Jesus." God had set helps in the church, or they were Paul's fellow-labourers. He says, "Salute Andronicus and Junia my kinsmen, and my fellow-prisoners, who are of note among the apostles." He calls them his kinsmen, (man being the generic term,) though Junia is a woman's name. See note Comprehensive Commentary. "Junia, a wife or sister of Andronicus, Bl. [Apostles.] Whit. Kop. &c., &c., take it to mean they were eminent teachers, apostles being sometimes used in the lower sense, as in 2 Cor. viii. 23, Phil. ii. 25. But there (in both) the article is not found, as here, which I think determines it to mean apostles in the *highest* sense, and so most commentators."—(Bloomf.) Be this as it may, we know they were eminent characters as Christians, were active agents, and had been imprisoned on that account, also had long sustained that character, as the apostle says they were in Christ before him. Verse 12, "Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord." Tryphena and Tryphosa are two women that laboured in the Lord. They assisted the apostle in his work. The beloved Persis, another woman, laboured much in the Lord: she excelled the preceding. Is it supposeable that this was some manual labour, "baking cakes, or washing shirts, or darning stockings," that these women were employed in, which is, in no place in scripture, called labouring in the Lord? Sixth verse, "Greet Mary, who bestowed *much* labour on us." Now this is evidently some kind of bodily labour that Mary had bestowed on Paul and his company. But does he call it labouring in the Lord? By no means. No such language is made use of respecting

any kind of manual labour, except labouring in the ministry of the word. Messrs. Henry and Scott both speak very particularly about Mary, who bestowed much labour on Paul and his companions, but *they pass over the twelfth verse*, which speaks of these three women as unworthy of notice, although the first two laboured in the Lord, and the last Paul salutes as the beloved Persis, which *laboured much* in the Lord. As we have said before, there are but *two isolated portions of scripture* that the whole opinion of woman's prohibition of speaking in the church is predicated on. This opinion comes in direct conflict with all other portions that have any bearing on the subject. Would not the *analogy of faith* teach us that these two isolated portions should be governed by the *mass of testimony* which *preponderates* so mightily on the other side? Instead of this, all other testimony is governed by these two portions—examples, facts, precepts, and legitimate inference, *all must fall to the ground*, in order to support this *favourite theory*.

The Epistle to the Philippians, dedicated to the saints in Christ Jesus, who are at Philippi with the bishops and deacons. There are but two men mentioned in the Epistle, Clement and Epaphroditus. It is the only Epistle in which the apostle does not find some fault. He mentions a number of women with great friendship and respect,—if they were not among the bishops and deacons, his language is very strange. He says, "Therefore, my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved." He also says, "I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord." If these were two men, instead of two women, we would say that they were *two ministers* who had differed on some minor points. We cannot suppose it was very essential, from the manner in which the apostle speaks, or he would have interposed his judgment. Next, he says, "And I entreat thee also, true yoke-fellow, help those women *who laboured with me in the gospel*, with Clement also, and with other my fellow-labourers, whose names are in the book of life."

Mr. Henry says, "Who this true yoke-fellow was, is uncertain. Some think Epaphroditus supposed it to be one of

the pastors of the Philippian church; others think some eminent good woman—perhaps Paul's wife—because he exhorts his yoke-fellow to help the women who laboured with him."

If it was definitely known to be a male, they would most assuredly pronounce him to be an associate in the gospel ministry. And what else can it be? a yoke-fellow. We all know what the figure is borrowed from. Can two animals that are under the same yoke be employed at different kinds of labour? There is no evidence that Paul ever had a wife, but on the contrary evidence he never had one. Nor are ministers' wives yoke-fellows with them in the gospel ministry. "True yoke-fellow, or genuine associate in the work of Christ," so Scott. It not only expresses the idea of fellow-labourer, but an equal, as all Christ's ministers are equals. Though some may be more eminently gifted than others, and calculated to be more useful, still they are brethren in the gospel ministry. He tells his yoke-fellow to help those women. "Laboured with me, it signifies to wrestle together, to make painful, earnest, and perilous exertions, with union and concert, in order to accomplish an important object," so Scott. In this style Paul speaks of women, with as much courtesy, respect, and importance, as he does of the very chief of his male associates. There are a great many conjectures about this true yoke-fellow. The probability is, we think, that it was Lydia, who was one of the seals of the Apostle's ministry at Philippi. Acts of the Apostles, xxi. 14.

Mr. Henry, when speaking on this text, says, "It seems there were women who laboured with Paul in the gospel, not in the public ministry, for the apostle expressly forbids that. 1 Tim. ii. 12. But by entertaining the ministers, visiting the sick, instructing the ignorant, and convincing the erroneous," (*entertaining the ministers*, yes, truly, they would then be in their appropriate sphere,) "visiting the sick." "If any is sick among you, let him call for the elders of the church, and let them pray over him." James v. 14. Mr. Henry says on the passage, "If any be sick, they are required to send for the elders, the presbyters, pastors, or *ministers* of the church." So by this these women are put in a very high office, directing the exercises of a person

about to appear before his final Judge. "Instructing the ignorant." What! woman teaching and "convincing the erroneous." Not only teaching but dictating. *Astonishing!!* Now what has he proved them to be but ministers of the, gospel in the most important sense of the word? What else can they make them but gospel ministers, if the apostle's language is considered the sign of his ideas?

He praises the Philippian church very much for their generosity, that they had communicated to him of their substance, which was "an odour of sweet smell, a sacrifice acceptable, and well pleasing to God." They had done this at different times. And in Rom. xvi. 1, "I commend unto you Phebe, our sister, which is a servant of the church which is at Cenchrea, that ye receive her in the Lord as becometh saints, and that ye assist her in whatsoever business she hath need of you, for she has been a succourer of many, and of myself also."

The word here translated servant, is, in the original, the same that is translated minister when applied to Tychicus, Ephesians vi. 21. The literal translation of the first verse would be, "I commend unto you Phebe, our sister, which is the existing minister of the church at Cenchrea." Why not be *honest*, and give the *literal translation*, and let people judge for themselves?

Mr. Henry says on this verse, "As a servant of the church at Cenchrea, a servant by office, a stated servant, not to preach the word, for that was forbidden to women." So, then, no matter how much evidence comes in conflict with this *favourite theory*, it must be carried out. Paul says "Phœbe was a stated minister of the church at Cenchrea," and commends her to the Roman Christians as such, and we hear of no other stated minister in Cenchrea but Phœbe. Paul says of Phœbe, "She has been a succourer of many, and of myself also." She succoured or helped the apostle and others in the work of the ministry. It is wholly visionary that aged women were appointed to entertain the ministers, and Phœbe was *one of them*. They would be very badly qualified to have suitable preparations to receive strangers, nor is there the slightest evidence that any such regulation existed. There is mention made of different places where Paul lodged, and there is a male head spoken of in all the families with the exception of Lydia.

And Pliny says, "I thought it necessary to inquire by torture of the two damsels who were called *ministrae*." Now here is the testimony of a heathen writer that such an order did exist in the primitive church as female ministers. The prophecies of the Old Testament would not have been fulfilled if it had not been the case. And why not female ministers under the Christian dispensation? Did not prophetesses exist in the Jewish church, which was proscriptive in its character compared with Christianity?

We will now take a view of woman's instrumentality under the Old Testament dispensation. Zipporah performed the rite of circumcision on her son. Ex. iv. 25. The Almighty informs us that he sent Moses, Aaron, and Miriam, before the children of Israel when returning out of Egyptian bondage. Mich. vi. 4. She is called Miriam the prophetess. Ex. xv. 20. There are none of her prophecies on record. Perhaps she was only a teacher in an eminent degree to that generation, or her prophecies might have related exclusively to that period. Still, God, who knows the importance of individuals to society, tells the children of Israel they were much privileged in having this woman as one of their leaders. Here is a woman conspicuous in the Jewish church at its first organization. Deborah was a very conspicuous judge of Israel, and also a prophetess. She judged Israel forty years. Judg. iv. 4. It was a deplorable time of apostasy when she was raised up, and she acted with as much authority and intrepidity of character as did men. She taught men, and was, in *official standing*, above her husband. She was the wife of Lapidoth. She says, "In the days of Shamgar, in the days of Jael, the high-ways were unoccupied, and the travellers walked through by-ways: the inhabitants of the villages ceased, they ceased in Israel, until that I, Deborah, arose, that I arose a mother in Israel. They chose new gods; then was war in the gates: was there a shield or a spear seen among forty thousand in Israel?" v. 6. This is the way she was moved by the Spirit of God to speak of herself. Did she acknowledge any inferiority to men? She was of the opinion God had helped Israel by her means very signally above what he had done by Shamgar, the son of Anath. God will not allow of usurpers, either men or women, but Deborah, though a woman, was no

usurper; she occupied the place of a teacher, and "all the children of Israel came up to her for *judgment*."

The exercise of intellect and speech is woman's ornament as well as man's, to which the Spirit of God in this case hath set his seal.

We pass on to another place in scripture which illustrates this—the case of Abigail. Her case conclusively demonstrates that woman has a natural right, equal with man, to appear as an advocate on the stage of action in a public manner, on her own behalf, or on the behalf of others, if the case requires. The person whom Abigail came out to negotiate with, was no less a personage than the sweet Psalmist and anointed king of Israel, whom she met at the head of four hundred men. She addressed him publicly at considerable length, and to great advantage. He did not tell her that it was beneath his dignity to treat with a woman, or that she was usurping authority. Her conduct "would involve an entire independence in the conjugal relation." If her husband was not capable of conducting his own business, let him employ some male representative. It was a breach of "modesty and decorum for a woman thus to appear" to negotiate with men! Coming there to personify her husband, he would not accept of her personification. It was an *insult* offered to her husband and the whole sex, but above all to God, who placed the man at the head of the human family. But did David thus speak? No, verily, this is only our modern language in the nineteenth century of the Christian dispensation. David said, "Blessed be the Lord God of Israel that sent thee this day to meet me, and blessed be thy advice, and blessed be thou," and adds, "I have hearkened to thy voice, and have accepted thy person." 1 Sam. xxv. She was not speaking in a church capacity, but she was speaking publicly, which we are told is "immodest and indecent for a woman."

We pass on to another case. Sacred history informs us that there was a community of Christians under the former dispensation, who were famed for their wisdom and prudence. So much so, that their advice ended any controversy. In that community there was, as ought to be in all Christian communities, neither male nor female: qualification was the only pre-requisite for office. We have allusion

to Abel, of Beth-maachah in the land of Israel. The city was besieged, a wise woman came out and desired to speak with the commander-in-chief; he went in person to speak with the woman, with as much freedom as he would have done with a man. She expostulated with him for coming to destroy their city, and one that was so much famed for wisdom. He replied that it was not his intention to swallow up or destroy—told her the terms on which hostilities would cease. She told him his terms would be complied with. 2 Sam. xx. 14, 22. The inhabitants of the city acquiesced in her decision. Is not the conduct of this woman approved by the inspiration of God? Did she not teach men? Now, neither she nor Abigail was inspired; they were both intellectually, but not supernaturally gifted. We often hear it brought up as an argument against women officiating in the Christian church, that there were no women amongst the Jewish priesthood.

We have previously adverted to a correspondence which we had with a talented literary minister of the gospel on this question. He said, "Who ever heard of such a monster among the Jewish priesthood as a *priestess*? adding that he had "read in heathen mythology of a witch called Pythoness, giving oracles at Delphi, but no such order among the Israel of God." Believers are all to be kings and priests, and that of the right stamp. And we have read in the divine record that there was a woman called a prophetess, who delivered oracles at Jerusalem to the Israel of God; her name was Huldah. The *high priest* and *king*, through his *court*, went and received from her a message from heaven, and most dignifiedly did she deliver it, as it became a messenger of the Lord of Hosts. She used no fawning compliments, no fulsome panegyric, but she addressed the king in his appropriate appellation, "*man*"—no apology for her, in delivering a message from heaven, being a *woman*. "TELL THE MAN, (THE KING,) SAID SHE, THAT SENT YOU TO ME, THUS SAITH THE LORD GOD OF ISRAEL."

Our brethren tell us that "women were inspired in the primitive days of Christianity, on account of the exigencies of the times." The customs and manners of that day would not permit women to intermingle with men, to receive instruction from them; hence women were inspired to teach

their own sex in private. "Was this woman inspired to teach her own sex in private?—was this woman inspired on account of the exigencies of the times? Did the manners and customs of the Jews forbid men to speak as prophets?" Jeremiah and Zephaniah were both prophesying at that period; but God saw proper to *send his message* by this *woman*. Did he do violence to her nature, or did he do violence to his own law in selecting her as his messenger? This woman occupied an ecclesiastical standing *above the priests*. So we see this woman made no apologies for delivering a message from Heaven, on account of her being a woman, or that it was out of place in her to teach men, or that it was any violation of her duty as a wife. We hear she was the wife of Shallum. Nor did Deborah make any apologies on the account of her being a woman in performing her official duties; nor is it ever hinted at in scripture in any place, that it is either sinful or shameful for a woman to exercise the gift of speech and intellect more than man. It was reckoned inglorious for a man to fall in battle by the hand of a woman, or be killed by her; but not the most distant hint that it would be degrading for him to receive instruction from her. The idea that woman must always appear an inferior intellectual being to man in communities privileged with revelation, is the dictate of a spurious Christianity, or a relic of heathenism.

If women did not perform the priest's office, which was confined to one family in the tribe, we are informed from scripture that they officiated in the temple-worship, and occupied an honourable standing in leading the music, and this was *ordinary*. 1 Chron. xxv. 5, 6, informs us "that Heman, one of the chief singers, had fourteen sons and three daughters; all these were under the hand of their father for song in the house of the Lord with cymbals, psalteries, and harps, for the service of the house of God, according to the king's order, to Asaph, Jeduthun, and Heman," the three principal singers; and this exercise is called prophecy. First verse, "And singing men and singing women," are repeatedly mentioned. They had not such a refined notion of female modesty as many have in our enlightened age. Women were not then the least ashamed to be public, active agents in the worship of God. They were "corner-stones"

under that dispensation, "polished after the similitude of a palace," both conspicuous for utility and ornament; and, in Ps. lxxviii., which the apostle tells us has reference to New Testament times, women's instrumentality is twice especially mentioned in this Psalm; verse 25, "The singers went before: the players followed after—among them were the damsels playing on timbrels." We see women had a stated standing in the temple-worship, and as honourable and conspicuous a stand as any of the Levites. It is true, that few women have been called to fill public offices, compared with men. This is easily accounted for. Woman has a duty assigned her in the human family, which man by nature is not qualified to perform. If she was a public servant as often as man, she would do more than her share. God will *not* have one portion of the human family eased, and another burdened. But, if *one woman* has performed the duties we have specified, it shows conclusively that she is not disqualified by nature; and the fact of her being a woman was not the reason why God did not choose her instrumentality as often in this way as he did the other sex; and although the offering up of sacrifice was exclusively the priests' prerogatives under the Mosaic economy, and also their official duty to bless the people, yet others were not excluded from praying in public, and also blessing the people. Deborah's song stands in the character of petition, praise, and blessing, Judges v. And David blessed the people when assembled, 2 Sam. vi. 18. Solomon prayed publicly, and blessed the people, 2 Chron. vi. Josiah read the words of the book of the covenant publicly, 2 Kings xxiii. 2, with many others.

From this we see priests of old were not so *jealous* of their prerogatives as they are *now-a-days*. "I would God," said Moses, "that all the Lord's people were prophets," *even women*, as we suppose they are people. Prophets were certainly a very high order of functionaries in the church, who not only taught when living, but are standing teachers or speakers in the church, though dead, until time shall be no more. And, when the walls of Jerusalem were built up in troublesome times, women were among the builders. We are told that Shallum, the ruler of the half part of Jerusalem, and his daughters, repaired a portion of the

wall, Nehem. iii. 12. Why was this mentioned, but for an example to women, that they were also required to be repairers, or builders, of the walls of Jerusalem? We have given undoubted testimony of women appearing in the character of teachers in the Jewish church, and we have already shown that women were chosen instrumentalities for the same purpose at the first promulgation of the gospel; that the apostle addressed women as approved fellow-labourers, and gave his sanction to them as public speakers by adjusting the manner of performing that office. It cannot be denied by expositors of the scriptures, that women were supernaturally endowed under the Christian dispensation; this is too plain to be controverted.

From this the question arises, and presses an answer, for what purpose were women supernaturally endowed when they were forbidden to speak in the church? To answer this query, they are represented as being thus gifted, for the purpose of "preaching to their own sex in private," as virgins in particular are represented as being excluded from all promiscuous assemblies; or, as with some of our modern teachers, "All women were excluded from promiscuous assemblies, both by heathen, Jews, and Christians;" but particularly unmarried women. So they say, "elderly women were supernaturally endowed to preach to those young virgins in private."

Now this is wholly gratuitous, without one iota of testimony. Where is there any provision made for teaching their own sex in private? Does the apostle say any thing like it in his Epistle to the Corinthians, where he tells the woman to keep silence in the church? If women were collected together to hear the word of God, would they not constitute a church? "Where two or three are gathered together in my name," &c., would it be keeping silence to speak then? And, in Timothy, is there any provision made for their teaching in private? There is no hint of the kind given in any place. 1 Tim. ii. 4, 5. In Titus, aged women are spoken of as teaching young women to be sober, to love their husbands, to love their children, &c. It would be rather a novel lesson to give young virgins, to love their husbands, love their children, &c.

The apostle has given directions for the exercise of both

men and women's gifts in public in the 11th chapter of 1 Corinthians, but not one word about teaching the virgins in private, nor was it necessary. The gospel was to be preached to every creature. Those who preached it to one sex, preached it to the other. Was the like ever heard of, that God gave supernatural gifts to be exercised in private? He never lights a candle to be put under a bushel. These gifts were given for the edification of the church. It is *not true* that young virgins were ever excluded from either Jewish or Christian public religious assemblies; but there were direct statutes under the Jewish dispensation, making it the duty of *all of both sexes*, who were capable of understanding, to appear at the place where the Lord would choose to hear the book of the law read and expounded, Deut. xii. 12, 29; x. 11, 12; Neh. viii. 2—3; x. 28. And we have already said the virgins appeared in the temple-worship as leaders of the music. Let this suffice for Old Testament proof, that women were *not* excluded from worshipping assemblies.

Women and children are expressly said to be amongst the number of those Christ fed, which would embrace all ages of females. Martha and Mary were both virgins, for any thing that appears in the text, and attended Christ in companies composed of men. At one of the assemblies, Mary had the privilege of anointing our Lord's feet with ointment, and wiping them with the hairs of her head, which has given her a name in the Christian world better than that of sons and of daughters.

On the day of Pentecost, the disciples of Christ were composed of men and women. The prophecy of Joel would naturally lead us to believe that the Spirit was poured out, more particularly on the young of the female sex, "upon your daughters," &c.

We know "Philip had four daughters that were virgins, who *did* prophesy." The young and vigorous were certainly best calculated to be useful in the promulgation of the gospel, Acts xxi. 5. When Paul was leaving Tyre, the men, with their wives and children, accompanied him. It is very probable there were some virgins who had come to woman's years among the number. The 7th chapter of 1 Corinthians gives directions addressed to virgins, which show that they

would be amongst the number to whom it would be read publicly. We think we have given indubitable scripture evidence, that virgins constituted a part of their public religious assemblies. There cannot be more proof adduced, that males of the same age constituted a part of their assemblies, both Jewish and Christian. It is a point not necessary to prove. Suffice it to say, they are of the fallen race of mankind-sinners. The gospel is to be preached to every creature; and, what adds additional weight to this testimony is, that they must have stately assembled at the private dwellings of the Christians, as there were, we suppose, no meeting-houses at so early a period. It would be rather a novel idea, that the young virgins would abscond from their homes when the church assembled; but this chimerical notion must be adopted, in order to support their *favourite theory*. There is not the shadow of evidence but that the sexes had just as free intercourse as they have in our day, and more free intercourse in matters of public interest. Woman's sphere was not chalked out with such fastidious precision in that age of the world, as in our age of refinement. Whatever interested mankind, women took interest in, and occupied places and situations that would be now reckoned unfeminine. We hear nothing of their being charged with putting on the habiliments of men for so doing; or, to be more accurate, in the style of modern refinement, putting on the pantaloons. On Festus being appointed governor of Judea, it is said Agrippa and Bernice (his sister) came into Cesarea to salute Festus, Acts xxv. 13. Who, in our day, would think of mentioning any female accompanying great men who might go to congratulate a distinguished political functionary on his accession to office? Her salutation would be considered of too little importance to be noticed in connexion with his public functions; and, when Paul was to make his defence, Bernice is specially mentioned, together with Agrippa, as entering into the place of hearing with the chief captains and principal men of the city; and, at the breaking up of the court, (Acts xxvi. 30, 31,) she is again mentioned as rising and counselling in Paul's case, together with the other members of the court, without distinction. And honourable women are spoken of (Acts xvii. 4) as believing, and consorting with Paul and

Silas, the same as the men; and women's influence was great for either good or evil. We hear again of honourable women, together with the chief men of the city, raising persecution against Paul and Barnabas at Antioch, Acts xiii. 50. Women were not such a proscribed, secluded, and degraded class as our commentators would have us believe, if scripture history is to be our guide, and we receive no testimony as authentic which contravenes the Divine record. There is not the shadow of testimony from scripture that old women were set apart to preach to their own sex, as has been asserted by theological teachers, commentators, and others. All this has been conjured up for the purpose of degrading women.

These *learned* gentlemen do not consider that the place they assign to these aged women makes them ministers of the gospel as much as themselves, and assigns them as honourable a part of the gospel ministry.

To preach the gospel to the poor and despised, is a prominent part of the minister's duty. Our Divine Master preached the gospel to the poor, and he was no less illustrious and honourable when he was taking up children in his arms and blessing them, than when he was addressing crowded assemblies; nor less illustrious when talking with the woman of Samaria than when talking with Nicodemus, a master in Israel; nor was he less illustrious when sympathizing with Martha and Mary than when conversing with the doctors in the temple.

When Paul had responded to the Macedonian call, we find him seated by the river-side, speaking to the women who resorted thither for prayer. Did he show himself one whit behind the chief of the apostles on that occasion, or was he not exercising the functions of an apostle as much then, as when he stood on Mars-hill, addressing the men of Athens? Most assuredly he was. Was it not from one of those despised virgins, of whom, as concerning the flesh Christ came? This regulation of old women preaching to girls, comes into collision with the favourite hypothesis: if men could teach their wives at home, why could they not teach their daughters? And, indeed, it is equivalent to admitting all that the advocates of female instrumentality would ask. These elderly women *cannot be construed* into anything else

but *preachers of the gospel*. These young females, according to our theological theory, were not admitted into their public assemblies, and were newly converted heathen. These aged women must administer the ordinances of baptism and the supper to them in private, as a number of our *learned commentators* say. See Comprehensive Commentary, Note, Rom. xvi. 2. If this is not a commission to preach the gospel, and administer its seals, we are at a loss to know what is. Or, supposing they did not administer the seals, preaching is a more important exercise, 1st Corinth. i. 17. This is truly infringing on the prerogatives of the gospel ministry, and even going to subvert the necessity of preaching the word publicly, altogether. If private instructions are so efficacious in bringing the youthful and thoughtless of one portion of the human family under the subjection of the gospel, why not another? As there is a great amount of money and time spent in keeping up a church organization, let our able-bodied men be turned to some other employment, instead of preaching. And, if it would be a usurpation of authority for aged females to instruct men, aged men, who could do little else, could be appointed to that duty. Then our houses of public worship could be devoted to some other business. Will our brethren experiment on their own theory? Men's souls are no more precious than females'. Souls are not sexed.

Women speaking by the Spirit of God, represented as peeping and muttering, and creeping into houses, delivering their message in secret to their own sex! a most palpably absurd notion, "Where the Spirit of the Lord is, there is liberty." Was the like ever heard of, that God poured out his Spirit to speak to one portion of the community, with an inhibition of speaking to the other?

The apostle informs us, that the Jewish dispensation was a yoke, which they nor their fathers were able to bear; but the Christian yoke on women is incomparably heavier than the Jewish, as at present administered. They are *emphatically* a proscribed class. Can it be believed that the Christian religion breathes such sentiments towards women? No, it is the *devices and commandments of men*; for the latter days were to bring higher privileges than the former.

We often hear it said, that the Gospel has raised women to their proper standing and influence in society, and removed

the degradation to which they were subjected in all countries, antecedent to the Christian era. We know if the principles of the gospel were carried out, this would be true. For, "there is neither male nor female in Christ Jesus."

The 11th of 1st Corinthians has been a grievous thorn in the flesh to commentators, by endeavouring to reconcile it with the 14th, and also with 1 Tim. ii. 11—15, which *cannot be done* on the supposition that women were prohibited from speaking publicly. They have produced a wonderful mass of absurdities, incongruities, and contradictions; contradicting themselves, and one another! Some suppose, that the apostle was only giving directions in the 11th chapter, in what manner women might pray, or prophesy publicly; and yet he might utterly disallow the thing, and lay an unlimited restraint on the women in another part of the epistle, and adds, these things are not contradictory. See Comprehensive Commentary on this Scripture. That is, the apostle would write fourteen verses of ordinary length, to regulate the manner of doing a thing, and before the ink was exhausted in his pen, utterly prohibit it! It seems a little strange, to adjust the right way of doing a wrong thing! For example, he reproveth them for the profanation of the Lord's supper in this chapter—he speaks of them being drunken. Suppose he had adjusted the manner of getting drunk, what would we have thought of his temperance principles? What is it but approving of an action, to describe the manner in which it is to be performed? "But others think, in case of inspiration, she might speak publicly, though she might not preach, *even by inspiration*; because teaching is the business of a superior. Yet she might pray, or utter hymns by inspiration, even in the public assembly. She did not show any affectation of superiority over the man, by such acts of public worship."

She may not preach even by inspiration! because teaching is the business of a superior. Yes, here's the secret; they wish to be considered *superior beings who preach*. And exclusion of the one half of the human family from the pulpit, has a peculiar tendency to elevate the occupant of the pulpit into a superhuman being. Are not prophets an order superior to ordinary preachers? And were not women prophets? We think the apostle says in one place "that each

one is to esteem others better than themselves." Christ confers no office on any person to inflate them with pride, and thus be the means of their "falling into the condemnation of the Devil." Our translators saw proper to call Phebe a servant of the church of Cenchrea, and our preachers are no higher than servants: there is no higher dignitary in Christ's kingdom than servant. It is to subserve the interests of the people that they preach, not because they are superior, for there are no superiors in Christ's kingdom. Humility is a cardinal virtue of the Christian religion.

"She might pray or utter hymns in public assemblies." One would suppose uttering hymns in the public assemblies to be a far more important part of worship than preaching. To indite the matter of the assembly's praise to Him who taketh up the isles as a very little thing, and hangeth the earth upon nothing. And it is the only part of worship in which the people give an audible response. Is it of small moment to be put in juxtaposition with the sweet psalmist of Israel, and in being the people's mouth in prayer to the great God, the possessor of heaven and earth? These *learned* gentlemen forget that the apostle selected as one mode of teaching, the inditing of psalms or hymns, to "teach and admonish one another in psalms and hymns and spiritual songs," Coloss. iii. 16. And it is a very fascinating and successful mode of teaching. It has been said by one, "let me make the songs of a nation, and I don't care who makes the laws."

Then they, (the commentators) speak of the apostle directing the man's head to be uncovered, and the woman's to be covered. In order to explain this regulation, they give us a detail of Eastern customs,—they tell us it was a signification either of shame or subjection for persons to be veiled or covered; and of dominion to be uncovered. They say contrary to the custom of our country, where a bare head betokens subjection, and a covered one denotes superiority and dominion. We wonder if this is the *reason* that men in our assemblies appear uncovered, and women covered. Now, here is another assertion without a shadow of testimony. There is not the least evidence that it was a sign of dominion to be uncovered, nor a sign of subjection to be covered, in Eastern countries. As far as Scripture history is concerned, and we will receive no other testimony in the decision of this

question, we build no doctrines of this character on the traditions of men. If those *learned* gentlemen had read their *Bibles* more carefully, and searched for *Scripture customs*, instead of Eastern heathen customs, they would have discovered that all the *priests ministered* with their heads *covered*. The high priest had the mitre, and golden crown upon the mitre. The other priests had bonnets, Exod. xxviii. 36, 40. A crown was always considered an emblem of authority—that is, not bare-headed. And then they proceed to speak of the man's headship, as if it constituted him a kind of deity, not a kind of a deity, *but a deity altogether*. In the seventh verse, where it is said man ought not to cover his head, &c., they say, "man invested by God over the whole creation, may be considered as the image or type of God, and as it were, a ray from his brightness, just as viceroys and rulers are sometimes metaphorically said to be the image of their sovereign. For says Rosenmueller, man is placed in the highest rank of this world, and in respect to woman, is a kind of secondary god. Compare Gen v. 1, 2—23, and Exod. iv. 16, where Moses is to be to Aaron, in a certain sense, instead of God." (!) Now, let the Pope beat this if he can. He only claims to be Christ's vicegerent. Does not God expressly say, "let us make man in our image, and let *them* have dominion," previous to the creation of either man or woman? So God "created man in his own image, in the image of God created he him, male and female, created he *them*; and God said unto *them*, Be fruitful and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea," &c. &c. Was human nature made by piece-meal?

How is man invested by God with authority over the whole creation? Was not woman invested with as much authority as man; man is only the generic term: "Let *them* have dominion, and let *them* subdue it, and have dominion over the fish of the sea," &c. And does not the fifth precept of the decalogue give her the same authority in the human family as man? Where is it said that man was given dominion over woman? Forsooth, because the wife was told to obey her husband, then, that gives man dominion! What is the extent of his dominion, to love, nourish, and cherish her, as the Lord the church? As Christ loved the church,

and gave himself for it, to lay down his life for her sake, if necessary, to love her as himself.

What, man invested with authority over the whole creation, indeed!—the son invested with authority over the mother! Is the son “A kind of a secondary god” to the mother respecting authority? What similarity is there between Moses being in the place of God to Aaron, and man being in the place of God to woman? “God spake to Moses face to face, as a man speaketh to his friend.” And the words God spoke to Moses, Moses spoke to Aaron—he was the mouth of God to Aaron extraordinary. Huldah might be said to be in the place of God to King Josiah and the nation of Israel. “Go and inquire of the Lord for me,” said Josiah, because she was the mouth of the Lord for the time being, just as Moses was to Aaron. But what similarity is there between their situation and man’s with respect to woman? To man and woman was given dominion over the beasts, but not over one another. Who art thou that judgest another man’s servant? To his own master he standeth or falleth. Satan is the god of this world, and the prince of the power of the air, and he, like man, wished to be worshipped. But we know he will not contest the godship with man; for when any other being is worshipped but God, they worship the devil. For our part, we will not acknowledge, either Satan or man, “secondary” or tertiary god. We will say with Christ, “Get thee hence, Satan, (or man,) for it is written thou shalt worship the Lord thy God, and him *only* shalt thou *serve*.”

Poor worm, man, whose breath is in his nostrils, and is, as yesterday, claiming to be the image of God respecting authority! Man says, “I will ascend above the heights of the clouds; I will be like the Most High.” This arrogance they are taught by their prophets, (their preachers;) and the people love to have it so. “Hast thou an arm like God? Or, canst thou thunder with a voice like him? Canst thou send lightnings, that they may go and say unto thee, Here we are? Deck thyself now with majesty and excellency, and array thyself with glory and beauty; cast abroad the rage of thy wrath, and behold every one that is proud, and abase him. Then will *woman* also confess unto thee that thine own right hand can save thee.” Man has

enough to do to rule himself, and more than enough, and "he that ruleth his spirit is better than he that taketh a city." Both man and woman were created in the image of God's moral perfections, with rational and immortal souls, endowed with knowledge, righteousness, and true holiness, which is far better than authority. The apostle shows it is God's intellectual and moral perfections, of which man is the image, Coloss. iii. 10, Eph. iv. 24. "Let us make man in our image, and let *them* have dominion." Being created in the moral and intellectual image of God, previous to receiving dominion, this *qualified them* for having dominion. Man's ardent thirst for dominion is at the foundation of this whole matter; Diotrephes-like, he loves to have the pre-eminence. Another version of the same sentiment from the Comprehensive Commentary on the 11th chapter of 1 Corinthians, 7th verse:—"Another reason against this conduct" (of man praying or prophesying with his head covered, and woman prophesying with her head uncovered) "was, that the man is the image and glory of God, the representative of that glorious dominion and headship which God has over the world. It is the man who is set at the head of this lower creation, and therein bears the resemblance of God. The woman, on the other hand, is the glory of the man, she is his representative—not but she has dominion over the inferior creatures, as she is a partaker of human nature, and so far God's representative too, but it is at second hand; she is the image of God, inasmuch as she is the image of the man." Where is it said that she is the image of the man? Mr. Henry is mistaken here, for the purpose of giving her dominion was uttered before either of them was created:—"Let us make man, and let *them* have dominion." Verse 8, "The man was first made, and made head of the creation here below, and therein the image of the Divine dominion." The Divine dominion over what? Over the beasts. And one of their lords was still absent. God had not finished his plan of creation; it could not be said respecting man that all was very good, for it was not good for man to be alone. The wise man saith, "Wo to him that is alone when he falleth, for he hath not another to help him up." As creation advanced, previous to woman's creation, the creatures advanced in perfection;

but, according to our commentators, creation suddenly retrograded. Was not man's rib as fit a material to create a human being out of as dust? Mr. Henry, we suppose, will be thought good authority. He says, Gen. ii 21, 23, "The man was dust refined, but woman dust double-refined, one remove farther from the earth." She was "double-refined, one remove farther from the earth!" Now, it may be she has lost the preaching material in the second process, to wit, the earthy. Mr. Henry further says, "The woman was made of a rib out of the side of Adam—not out of his head to top him, not out of his feet to be trampled on by him, but out of his side to be equal with him, under his arm to be protected, and near his heart to be beloved." God saw proper to transfer a part of Adam's system, and it no more belonged to Adam after it was transferred, than any other piece of property belongs to the original proprietor after a legal transfer. And what did Adam say in view of the fact that the woman was made of him? He said this is now "Bone of my bones, and flesh of my flesh." And the Almighty draws the inference from these premises: "For this cause shall a man leave father and mother, and cleave to his wife, and they twain shall be one flesh," Matt. xix. 5. Is there any inferiority here? Instead of being really a foundation for any inferiority, it makes them *perfect equals*.

We believe the sentiment, that all men are created equal, which is considered orthodox; and we know of no better proof than that they were all made of one blood. Mr. Henry says, on the passage we have under review, 1 Corinth. ix. 8, "And the woman was made out of the man, and shone with a reflection of his glory, being made superior to the other creatures here below, but in subjection to her husband, and deriving that honour from him out of whom she was made." So it seems woman was created a wife, yoked, fettered, and manacled. Astonishing! Superior to the ourang-outang, but inferior to man. We suppose, then, she is the connecting link between the creatures and man, and does not really belong to either party. A monster, truly! What a degraded, subordinate, inferior position is the mother of mankind represented as occupying in the midst of her children! Such a subordinate and infe-

rior being by nature was the mother of our Lord,—by means of her was he made a partaker of humanity. He was made of a woman, Gal. iv. 4. Of her “inferior, second-handed nature,” was he made a partaker! Blasphemy. He says, “Honour, out of whom she was made.” We wonder where the gentleman got *his honour*. It is fashionable *now-a-days* for the man to be of the woman. What an “honour” it is to him for this poor, inferior, subordinate to give him birth who grades between man and the brute creation! Again, he says, verse 9, “The woman was made for the man to be his help-meet, and not the man for the woman; she was naturally, therefore, made subject to him, because made for him, for his use, and help and comfort.” So it seems it was for man’s pleasure that woman is and was created. Her comfort and happiness, and the glory of God were never consulted. Nothing but an arrogant slave-holder would talk in this style about his slaves; very few would have the hardihood to do it, to say that his slaves were made for his use,—woman made for his use, indeed! Mahometan sensuality! “She was naturally, therefore, made subject to him.” Then every woman, by nature, is made for every man’s use, help, and comfort, and naturally made subject to him. Grand doctrine for sons to be taught! As our commentators are very fond of ancient customs, the ancient Romans had a custom of throwing their slaves, when they ceased to be a help, use, and comfort, into the fish-ponds to feed the fish. Now, if woman is just “made for man’s use, help, and comfort,” would it not be as well to despatch her, this way or some other way, when she fails to answer the end for which she was designed?

He further says, “And she who was intended to be always in subjection to the man, should do nothing in Christian assemblies that looks like an *affectation of equality*.” As man walks into Christian assemblies on his two feet, should not *woman go in on all four*, and be seated under his footstool, lest she should do any thing that “looks like an affectation of equality?” He further says, verse 10, “She ought to have power on her head, because of the angels; power, that is, a veil, the token not of her having power or superiority, but being under the power of her hus-

band, subjected to him and inferior to the other sex." Now, in this gentleman's whole discourse, there is not one word said about moral or intellectual endowments; not one hint that man was made in God's moral image, but the image of the Divine dominion. What signifies dominion without moral and intellectual qualifications? Not one hint that any of this display of authority is for the good of the governed, but, Nebuchadnezzar-like, just to show the might of man's power and the honour of his majesty. Is this Christianity or heathenism? Nor one word that, if he is the head, she must be the body, whom, in a special manner, he is to love as himself. How can he love one as himself so much inferior by nature? It would not be his duty. The views of these commentators are the standards of public opinion among a great majority of those who claim for themselves the title of the orthodox. This rodomontade of commentators still continues to be dealt out to us in its old, rusty, thread-bare habiliments; it has not even had a change of dress—its antiquated costume adds to the savageness of its appearance. We hear nothing new advanced on this question, although the commentators are almost universally erroneous on the question of human liberty. Humanity was nothing in their view when it came into competition with arbitrary power.

We most sincerely deplore the want of a Christian spirit of meekness and humility, which manifestly runs through the expositions of our commentators when the rights and privileges of the human family are under review. "They have their lords many and gods many," which manifestly demonstrates that the exaltation of the creature, instead of the Creator, is their object, though "we wot that through ignorance they have done it." But what they eagerly wished for they easily credited. "We know not to give flattering titles to men," under such circumstances. "Nor will we accept any man's person." The apostle says, "For this cause ought the woman to have power on her head;" that is, when the apostle says that she wore this in token of having power on her head, he meant to say, "that she wore this to show that she had no power on her head; but it betokened that her husband had power *over* her head, and that she was inferior to the other sex. Inferior to the other

sex! Is the mother inferior to the son, and is she to bow in adoration to him? There is a greater dishonour done to the great God of heaven and earth by the iterating and re-iterating of this blasphemous sentiment than any we have ever heard uttered by any who called themselves Christians. Who is it "that exalteth himself above all that is called God, or that is worshipped, sitting in the temple of God, showing himself that he is God?" What! a woman appearing as a *messenger of the Lord of hosts, an ambassador of Christ*, minister extraordinary, carrying the emblem of her *vassalage to her fellow worm* emblazoned on her forehead, declaring to God, angels, and men, that her *fellow creature* is her *supreme master*! Does this authority pursue the woman to the altars of God? Is Christ not the *only master* in his own temple? Why was she not permitted to remain in some sequestered corner of the house—some negro pew? Certainly men were not so scarce but her services might have been dispensed with. Did God pour out his Spirit upon her to make her a conspicuous spectacle of degradation? Is she thus "The glory of the man?" Is not Ichabod written on her? The glory is departed. Is "God a respecter of persons?" Is there either "male or female in Christ Jesus?" There is no gospel truth more clearly revealed, than that there are "neither lords many nor gods many among Christ's disciples."

This aristocracy of sex raises its haughty crest far above any thing that the Pope ever pretended to. There is some little plausibility in what the Pope *pretends* to, that the Spirit of God will so direct him in judgment that he will not err; and he wishes people to be governed by them, for their own good, (by pope and council.) But this aristocracy of sex just claims authority for self-adulation, having men's persons in admiration for self-glorification. There is nothing parallel in any Christian country—it is fully equal to caste among the heathen. There is no other authority on earth lays claim to any thing of the kind—the ministers of Christ are all equals: the parent, the civil power, the master, all these authorities fall prostrate when they enter the temple of God. Not even that hideous monster, slavery, appears with his yokes and manacles at the altars of God; there are, indeed, our negro pews, but they are only a social inequality.

A slave has to wear no veil to show that he is under the authority of his master, and inferior to free men, as a moral and intellectual being. What a spectacle to a son, to behold his mother standing up, delivering a message immediately from Heaven, with "subordination and inferiority" to the other sex glaringly portrayed on her head! Did the apostle ever intimate such an idea? He said the woman was to have power *on* her *head*; but, directly it is metamorphosed into an emblem of "the man having power *over* her head"—and for fear it will not be so understood, we have a large marginal comment in our Bibles conveying this opinion.

The apostle has not said one word that is calculated to lower woman in the human family, as a moral and intellectual being; nor one word in this connexion respecting her subordination. Supposing he does represent man as the head, or source, the head is never represented in any part of scripture as ruling the body; and after his whole reasoning, he concludes by placing her in juxtaposition with man: praying and prophesying, or preaching in the congregation. He is plain in the application of his sermon, and that is what concerns our practice. Verse 11th, he says, "Neither is the man without the woman, neither the woman without the man in the Lord;" and gives a reason for it, verse 12, "For as the woman is of the man, so is the man also by the woman, but all things of God." And as to the covering of her head, he concludes by saying, "Judge in yourselves, is it comely that a woman pray unto God uncovered?" Her superabundance of hair is a glory to her—God gave it to her for a covering, in condescension to her weakness. Instead of construing the covering of her head, from any thing the apostle says, to be a degradation, it was her privilege on account of her physical weakness—nor could it be a sign of subjection to her husband, for the probability is that a majority of the women who spoke publicly had no husbands. We know Philip had four daughters, virgins, who did prophesy, or preach. Did they wear veils to show their subjection to their husbands? But woman and wife are synonymous with our wisacres. What a paralyzing effect it would have on what would proceed out of her mouth! Was she not the mouth of God to the congregation for the time being? Christ says, "He that despiseth you, despiseth me,

and he that despiseth me, despiseth Him that sent me." Does God ever degrade any of his messengers, and thus subvert their influence? Was she not a corner-stone in the sacred edifice, polished after the similitude of a palace?

What a spectacle to see Deborah sitting veiled when judging Israel forty years, to show that she was under the authority of her husband, and inferior to the other sex! We do not hear a word of the Old Testament prophetesses wearing veils; it must be entirely an appendage of the New dispensation. It would appear to us very unnecessary to wear a veil to show the "inferiority of the sex." Would not the fact of her being a woman be the best evidence of her inferiority?

It is astonishing that any *wise men* could suppose that a veil could have any tendency to show inferiority of a moral and intellectual being. If they were inferior, their exhibitions would be the best test. It might show caste among the heathen, but with enlightened people it is perfectly ridiculous. But thisrodomontade of Commentators, a part of which we have had under review, is all necessary for the support of their much admired theory, that women were excluded from speaking in the church, because of their subordinate, inferior position in the human family. But all their efforts have failed to prove it.

Suppose a woman should wear a veil when she spoke in the church, would she then be keeping silence? Setting her at making psalms or hymns, failed to prove that she did not teach; for the apostle had directed to that exercise, as one special mode of teaching. And the very object of inspiration is to teach; they revealed something which was not known, or gave clearer views of what had already been revealed. God never gives *extraordinary* gifts, when *ordinary* will do. If ever any person speaking would be impertinent, it would be standing up in the congregation telling things which every body knew, and men's patience taxed in sitting silently to hear such common-place remarks. A person would feel very impatient, even supposing the person was veiled; and, on the supposition they were not permitted to speak in the church at all, what will we make of the apostle writing fourteen verses to regulate what he would, before he rose from his seat, positively forbid; consequently flatly contra-

dicting himself—so they may choose which of the horns of the dilemma they please.

If man is the head, is not woman the body? Would any wise man tax his imagination to show what a great head he had, and what an inferior body? The headship spoken of in this chapter, is evidently nothing more than that man was the source from which God saw proper that all mankind should spring, which laid him under obligations on that account. The apostle manifests this by running the parallel between man and woman. He says, "As the woman was of the man, so is the man by the woman," which also lays her under obligations to her posterity. And whatever dishonours man, dishonours woman; and, conversely, whatever dishonours woman, dishonours man. The greater the woman, the more 'glory to the man.' It is rather puny to say, he is great because she is little. What we detract from others, adds nothing to our stock. Supposing it was said, she was made in the image of the man, which is not so, for it is expressly said, "she was made in the image of God." Gen. i. 26, 27. But she could not be the image of the man, unless she were his equal. The Almighty is a perfect limner. It may be said, man was created in the image of God, and yet is far inferior. True, but who can be likened unto God? But when it is said, that God created one human being in the image of another, we would expect a perfect likeness in all the attributes of humanity.

Why is there such an anxiety manifested to degrade woman? Do they not degrade themselves by degrading woman, the mother of mankind? Can a slave produce a prince? Are they not as much degraded by their mother being "a Hittite, as by their father being an Amorite?" Are we not all partakers of the same nature? Was not that nature exalted by being united to the Godhead, and was not woman, if we are permitted to use the expression, *the connecting link* by which the Divine Personage became "bone of our bones, and flesh of our flesh?" Is not woman in possession of every attribute that would glorify and adorn humanity, as well as man? And did not the Spirit of the Lord speak by many women? and was not his word on their tongue? Wherefore, then, should we not be afraid to speak against the instrumentality of women? We ought to take care that we do not speak disre-

spectfully of those holy women who were baptized with the Holy Ghost. "Do my prophets no harm," is the command of God. "Call none common or unclean," which God has sanctified, or set apart for any work. "Go up, thou bald head, go up, thou bald head," might be thought a small matter. Go up, thou covered head, go up, thou covered head, is said of the New Testament prophetesses, as an emblem of their degradation. "Came the word of the Lord out from men only?" It was said to our Saviour, "Out of Galilee ariseth no prophet;" but they were mistaken, for Jonah was of Galilee. And there have prophetesses appeared among women, and the instrumentality of many women is kept on scripture record, when many valuable sayings and doings of male preachers have sunk into oblivion, even a majority of the apostles of our Lord after his ascension.

The "inferior sex" is commentators' distinguishing epithet for woman, the mother of mankind!! They represent her imbecile in mind, a subordinate being in the human family, not entitled to the rights of man. Man, appointed by God to be her king and lawgiver!—writers and speakers generally represent her in this character,—sex neither confers superiority nor inferiority. "God is no respecter of persons." One would suppose the sex who gave birth to the Lord, of glory stood pre-eminent in honour. But our Saviour informs the woman that was nothing compared with hearing the word of God and keeping it. Luke xi. 27, 28. The sex in the aggregate who hear the word of God most, and keep it, is the superior. "As to wisdom, the fear of the Lord, that is wisdom, and to depart from evil is understanding." Job xxviii. 28. The sex in the aggregate who fear the Lord *most*, and depart from evil *most*, have the most wisdom and understanding. "By their fruits ye shall know them." We leave it to our brethren to make the estimate for themselves.

CHAPTER VIII.

THE OPINIONS OF A RECENT WRITER ON WOMAN'S STANDING,
REVIEWED.

WE have already said, that the views of our popular commentators, on woman's standing in the human family, are the standards of public opinion among a great majority of those who claim for themselves the title of orthodox, and are the standards of public opinion on woman's standing with a great majority of all creeds, and of those who have no religious creed. But recent writers and speakers succeed better on this question than our commentators; as they do not involve themselves in the labyrinth of difficulties, in which commentators have involved themselves in endeavouring to reconcile 1 Cor. xi. chap., with the xiv.; and 1 Tim. ii. 11, 14. They do not say one word about woman's inspiration, at the outset of the New Testament dispensation, nor any thing about their active agency at that period in the spread of the gospel; excepting, "in her appropriate sphere, pouring out tea, or baking cakes, or washing shirts, or darning stockings."

For illustration, we will give some extracts from an article which appeared in the *Evangelical Repository*, under the caption of, "An inquiry into the meaning of 1 Cor. xi. 10," over the signature of R. (see extract;) "For this cause ought the woman to have power on her head, because of the angels." He says, "In this passage it is proposed to ascertain, 1st. What we are to understand by the woman having power over her head, 2d. The reason given by the apostle in support of this, because of the angels."

He substitutes the word "over" for *on*, which entirely changes the features of the text. Do not suspect him for Catholicism, he is only metamorphosing scripture a little in order to suit his opinions. He proceeds to say, "But one opinion we believe is entertained concerning the meaning of the 1st (veil,) namely, that it signifies a token of subjection to the man; as, in ancient times it was customary for the woman in eastern countries to manifest this by wearing a

veil upon her head. This custom must have had a very early origin. Abimelech, king of Gerar, refers to it when he reproves Sarah for passing herself off as an unmarried woman; behold he is to thee a covering of the eyes, unto all that are with thee, and with all others. So when Rebekah first saw Isaac, and the servant informed her that he was her betrothed husband, it is said she took a veil and covered herself; and travellers tell us that such is the custom in eastern countries to this day."

Now we ask, is there one word of scripture proof in what R. has said, going to prove that wearing the veil was a token of subjection to the man. He tells us "in ancient times it was customary—travellers tell us that such is the custom."

Now, here is an important principle endeavoured to be established on "the traditions of men." We say, a highly important principle. The wearing a veil is of no importance in and of itself; but does it establish the fact that the wife by the law of God is considered the husband's slave? Nay, lower than a slave, for no other authority on earth requires its vassals to carry a badge of subjection to it.

What do we say of the popish church founding doctrines on the "traditions of men?" It is entirely supposititious that the power on her head was a veil. A veil in no other place is denominated power. A veil is very seldom mentioned in scripture as a part of woman's dress; there is not the least intimation given that it was a token of subjection. The wearing of a veil can have no *definite* language; it was worn by a married woman. Gen. xxiv. 65. And an unmarried woman. Ruth iii. 15. By prostitutes. Gen. xxxviii. 15. And as an ornament. Is. iii. 23. And Moses put a veil on his face because of its brightness. Exod. xxxiv. 33. And it is only conjectured that Abimelech referred to it when he reproved Sarah for "passing herself off as an unmarried woman." There is no hint given that she represented herself as an unmarried woman by not wearing a veil. Abraham represented her as his sister, "and she said of him, He is my brother." Abraham had prayed her, long before, thus to represent herself. Gen. xii. 13. Abimelech said that Abraham was a covering of the eyes to her. Abraham was her husband, so she was not to look on any other man, nor any other man on her. Matt. v. 28. She stipulated this on her

part in the marriage covenant, and Abraham was pledged for her protection to the utmost of his ability, so that she need not tell any more lies about it: "thus she was reproved." Job says, "I made a covenant with mine eyes, why then should I think upon a maid?" Job xxxi. 1. The above are the only places in scripture where a veil is spoken of as a part of woman's dress, and in none of them can it be tortured into an emblem of subjection to the man.

R. tells us that Rebekah took a veil and covered herself. But is it said that she did it in token of subjection to the man? This is the only question at issue. Or does it say in any other portion of scripture that the wife wore a veil in token of subjection to the husband? The law of Moses was given long after that period. Moses goes into minute detail both as to domestic, ecclesiastic, and civil duties. And there is not one word mentioned respecting the wife wearing a veil in token of the power and authority of the husband. This is sufficient proof of itself to rebut all "travellers'" *stories* about women wearing veils, in token of the power and authority of the husband. If it had been said that Rebekah put on a veil to show that she placed herself under Isaac's protection, it would have been a little more like the duty of a husband. From the history of the times it is plain, that it was unsafe in heathen countries for a woman to appear abroad excepting she was under the special protection of a husband, whom they knew was pledged to protect her person, and her honour, at the risk of his life. And bad as the heathen were at that day, they seemed to have a sacred regard for the right of every husband to his wife. For it is plain, it was only the husband's rights they respected, not the right that the woman had to her personal safety, honour and virtue. And that they respected the husband's rights is evidenced by them in the case of Abraham and Isaac, as they both denied their wives. Genesis xx. 5, xxvii. 7. It is possible, that married women wore some kind of distinguishing badge, when they went from home. Call it a veil, if you please, to show they were under the protection of a husband. The spouse complains that the keepers of the walls took away her veil. Songs v. 7. She lost the sensible assurance of her husband's protection. And Rebekah might have veiled herself, to show that she claimed Isaac's protection, or she might have veiled

herself through modesty, to conceal her embarrassment, as her situation was rather peculiar—But is it said, she veiled herself to show her husband's power and authority over her? or is it said in any part of scripture that the wife wore a veil to show her husband's power and authority over her? "To the law and to the testimony," we appeal for decision on this question. Whether the wife wore a veil or not, has nothing to do with the decision of this question. The apostle, in the scripture we have under consideration, has no reference to marriage—he was regulating the personal appearance of men and women when they *publicly officiated in the church*—some were married, and some were unmarried. It is a pity we had not a pattern of the veil Deborah wore, to show subjection to the man, when judging Israel forty years. Would it not give the wearer a dignified appearance—or a pattern of the veil Abigail wore when she was on her mission? David said God sent her, hence the pattern of her veil would have the sanction of scripture, or the pattern of the veil that mother Sarah herself wore, to show the power and authority of her husband, when she told Abraham to *cast out* the bond-woman and her son. The latter would be a perfect pattern, as she is the example for her daughters. Is it not remarkable that Moses demeaned himself by wearing this degrading garment, which our *teachers* tell us betokened inferiority and subjection, and was only worn by vassals? Could he not have worn a mask, or any thing else, that would have concealed his face except a veil?

We will here insert a note, which will show that there is more than one opinion entertained concerning the meaning of the power on her head. All do not agree that it was a veil at all, or that it signified a token of subjection to the man. "Note, Power, a sign of subjection, would not be called power, exousia, therefore some think it a female ornament of braids set with jewels, see Wolf; others a veil, but denoting the superiority of the married over the maiden, her inferior in dignity among the Jews, also in the East, and in Europe, which her name *domina*, *mistress*, (*Mrs.*) indeed implies. Thus the Septuagint calls Sarah's veil, Gen. xx. 16, the honour of her face. Comp. Virg. *Æn.* vii. 814. Bishop Middleton refers it to the power or license the veil gave the wearer to appear in public." See note in Comprehensive Commentary

on this passage. So we see all do not agree that it was a veil, or that it was worn as a token of the subjection of the woman to the power and authority of the man. The latter is the question at issue. The probability *is*, that the women had appeared with their hair dishevelled, as Mr. Scott intimates, and the apostle recommends some kind of head-dress to keep the hair decently *tired*, not decked with gold, or pearls, or costly array, for pompous, or fantastical show; and this opinion is strengthened by what the apostle says:—"If the woman be not covered, let her be shorn." If she did not keep her hair decently *tired*, let her cut it off altogether. Would not this "place man and woman upon a *level*?"

R. says, "Now the veil was an acknowledged token of the subjection of the woman to the power and authority of the man." The apostle says, "If she has her head shorn or shaven, she may dispense with this veil," as R. pleases to call it. Where would the acknowledged token of subjection to the man be then? He says, "The same word, by a very easy transition, came to signify both veil and power. So that the apostle here says, that the woman ought to have power on her head when she appeared in their public religious assemblies, thus acknowledging that her husband had power over her." Where is the proof that power and veil were synonymous? R. keeps it out of view, that the apostle was there regulating the costume of women when performing *public exercises*. And the probability *is* that the majority of those who officiated in public had no husbands. Philip had *four daughters*, who were virgins, that *did prophesy or preach*, and, "On the daughters, and on the hand-maids, was the Spirit to be poured out." Would a veil have shown that they were under the power and authority of their husbands? R. says, "It is likely he, the apostle, had heard that some of the Corinthian women had appeared in their assemblies having thrown aside their veils. And however harmless this might appear to us, yet being interpreted by the language of custom at that day, it said that they considered their husbands as having no authority over them. And they had fallen into this opinion, it is likely, from a mistaken notion of the nature of Christianity, as if it were intended to abrogate all distinctions, and place men and women upon a *level*." Indeed, place man and woman "upon a level!" And why not? Is there

either "male or female in Christ Jesus?" Does not the apostle say, "That he that loveth his wife, loveth himself?" Is not himself "upon a level" with himself? Let us see the practical bearing of this doctrine, that man and woman are not "upon a level." Man has a natural right to life, liberty, and the pursuit of happiness; but woman has not these rights, because she is *not* "upon a level" with man. Where is the line of demarkation to be drawn when they are "level?" If she has less rights in one respect, why not in another? Is he loving his neighbour as himself, when he is promulgating such doctrine? Or is this the doctrine of Christianity?

Let us examine a little farther into the language of this veil. It is represented as making very "easy transitions." Let us see if it does not *transmute* the wife into a slave. The veil is represented to be the emblem of the husband's authority according to the custom of that day. Now, civil and family governments, in heathen lands, in that day, were despotic; both wife and children were accounted the husband's and father's slaves, equally with those who came under that denomination. (As the oppression of women has always been a striking feature in Moloch's kingdom.) It is deemed unnecessary to describe slavery, for, alas! we are too well acquainted with its blighting and brutifying regulations. But in addition to what authority the slave-holder has in our country, the slave-holder of that day had the power of life and death, and he had the same power over his wife and children. See *Evangelical Repository*, vol. 1st, No. 4, page 180. See *Roman Antiquities*, by Alexander Adam, page 500.

The apostle is represented as reproving wives for appearing in the religious assemblies without their veils, which, if worn and construed according to the customs of that day, would sanction the husband's authority, which was the same as the slave-holder's of that period. Now this being true, may not our Southern States resound with acclamations, loud huzzas for the additional proof of the scripture authority of their patriarchal institution, and its consequent perpetuity. This document of R's. would entitle him to the honourable character of "a northern man with southern principles." Or it might turn out to be a good anti-slavery document.

We believe it would, if their wives were involved in the category. The chivalry of the south is too magnanimous to brook the idea of their wives going about in the style of a slave. White women, in some of the slave states, enjoy more rights than in the free states, as we have already shown.

But R. has discovered that women are not alone to blame for their flagitious conduct in not wearing their veils. They had a bad prompter. He says, "And here we see that there is nothing new under the sun. As in our day the devil has attempted to turn the greatest question of human rights that ever has been discussed, into a question about *woman's rights*, so at that day he was equally busy, no doubt, in diverting the great questions of Christianity into the same channel, and with the same design too—that he might thus bring odium upon the truth, and excite the prejudice of the world against it on account of its disorganizing revolutionary tendencies." He has now put the saddle on the right horse, "the devil," who had instigated the Corinthian women to appear in their religious assemblies without their veils. Now it is plain, from what R. says, this was a most atrocious crime. A veil appears to be something of the character of our negro passes—not precisely the same as the negro pass, for the husband's authority is a *little strange*. The pass is designed for the slave's protection, but the veil is to show that she is a vassal, thus the veil seems to be a substitute for the branding iron. Was not this audaciously wicked, for the Diabolus to instigate the women to go into their religious assemblies without their pass? It was equivalent to saying that they had a right to use their bones and muscles to transport themselves to the house of God, to appear there as worshippers of Him only on their own responsibility, without their husband's leave; thus putting "men and women upon a level." But the mischievous old apostate is getting *worse and worse*, as he has attempted "to turn the greatest question of human rights, (anti-slavery question,) that ever has been discussed, into a question about "woman's rights!" Just as if woman's rights were human rights! The "devil" had put it into the heads of some women and their allies in the anti-slavery society, that women were persons!

Now, is this not horrible doctrine? 1st. That women had the power and authority of locomotion to appear in religious

assemblies to worship God without their husbands' leave, (without their veil;) and 2d. That women's rights were human rights; and 3d. That women were persons! And it is very likely that it is through "the devil's" suggestions that the veil has been laid aside, as an emblem of the husband's power and authority, thus abrogating all distinctions, "putting men and women upon a level," abrogating caste. The old serpent did, and is doing, all this, in order to bring odium on the truth, and "excite the prejudice of the world against it," Christianity, "on account of its disorganizing, revolutionary tendencies."

Now, see the direful consequence of the Corinthian women appearing without their veils, without their pass, or the initials of their masters, even jeopardizing the very existence of Christianity! And is not the notion of man and woman being thus placed "upon a level," calculated to create a panic, "on account of its disorganizing, revolutionary tendencies?" It is sufficient to make the stout-hearted stand aghast, trembling for the portending direful catastrophe. Now, what could "the men of the world" figure in their minds, when they saw wives appearing in Christian, public, religious assemblies without their veils?—but armies of Amazons marching out in hostile array, panoplied for the battle-field, with their banners floating in the breeze, with victory or death inscribed on them, and swords and bayonets gleaming, and the grating sound of the clanking and discharge of musketry, with the roar of heavy artillery, and swords reeking and garments rolled in blood, and the piercing shrieks and heart-rending groans of the wounded and dying!

But the most horrifying feature of this disorganizing revolution would be in the *family domicile*,—there every man would have to lie with his weapon at his head, because of *fear in the night*—every man a sentinel at his own door; the rustling of a leaf or the fluttering of a bird would strike *terror* to the *heart*. But does not "the wicked flee when no man pursueth?" Is not this the promptings of a guilty conscience, or the chimeras of a disordered imagination? An insurrection of women! Bah! This is the tyrant's old humbug; if he is dethroned, nothing else but rawhead and bloody bones will be the consequence. Women have

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made such peaceable slaves, we think it might be safe to give them their liberty; we do not think they would "cut their masters' throats." Is not this a man of straw of R.'s own creation, without the least shadow of proof, that the prejudices of the world were excited against Christianity, on account of women not wearing their veils?

R. says, "The interpretation here given to this part of the verse, the reader will see agrees with the declaration with which the apostle sets out in the third verse: 'But I would have you know that the head of every man is Christ, and the head of the woman is the man, and the head of Christ is God.' "

It is manifestly true, that the apostle in this chapter, of which the portion under consideration is a part, has no reference to the marriage relation. But man was the head, or source, from which woman sprang, and laid obligations on both on that account. The apostle goes to nature for this headship,—every man and woman in the human family stands precisely in the situation there described. According to R.'s reasoning, the mother would be under as much obligation to wear a veil, to show her subjection to the son, as the wife would be to the husband. If this would not have "disorganizing, revolutionary tendencies," we do not know what would. We must take into view the subject on which the apostle is treating; he is regulating the personal appearance of men and women when they were *officiating* in the church. This must be done without any reference to marriage; some who appeared there were unmarried, both men and women. Now, if a man were to officiate with his head uncovered, to evince his headship as husband, how would that answer for a man who was not a husband? It would not answer for the apostle himself, as he was no husband, and the same may be said respecting a woman. And another reason: neither husband nor wife officiated there in the character of husband or wife; they stood there as ministers of Jesus Christ; nor do they enter into the congregation as ordinary worshippers in the character of husband and wife; and the apostle does not say one word respecting woman that is calculated to lower her in the human family more than man. This is plain from the twelfth verse—"For as the woman is of the man, even so is the

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man also by the woman." Now, these few words *cover the whole ground* of what he said respecting the man, as far as any supposed honour would accrue from man being the source. The apostle here balances accounts between man and woman, and places them on an equality. Even Christ, who is head over all things, was made of a woman. As she is a mother in the human family, where is her honour? If the apostle's reasoning has so much weight respecting the man's headship, why is not his authority equally as imperative respecting the woman's *motherhood*? Because that would be unpalatable food for man's *self-esteem*. Suppose a woman did wear a veil on her head to show the headship of the man, what would the token be? Why, that she was, perhaps, the bodyship of some D. D.; yes, that she was the D. D. himself; for the apostle says, "He that loveth his wife, loveth himself; for they are no more twain, but *one flesh*." Now, the D. D. put a veil on himself, to show that he was in subjection to himself. If he is her headship when she goes into the worshipping assemblies, she is his bodyship when he goes into the same, or when he is officiating in the sanctuary; and, if the woman prayed, or prophesied with her head covered, to show the man's headship, he prayed or prophesied with his head uncovered, to show her bodyship. And the body is equally as honourable and useful as the head,—the body, where the heart has its lodgement, the great fountain of life, and, to use scripture figures, the seat of the intellectual and moral faculties. "God hath tempered the body together, having given more abundant honour to that part which lacked, that there should be no schism in the body."

This gasconade of R. is all one-sided, a pompous magisterial array of authority and power in true slaveholder style, without one word of it being for the good of the governed, but just like their prototype, Nebuchadnezzar, "to show the might of man's power, and the honour of his majesty!" Is this the principle of Christianity? We trow not. Our Saviour says, "If any would be great, let him be the servant;" if any are placed in authority, it is to subserve the interests of their fellow-men. "There are neither lords many nor gods many in Christ's kingdom; his disciples are all brethren."

Now, R.'s array of authority and power is just the opposite of this; it is not the principle of Christianity. We wonder if "the devil" has not had something to do in the formation of such principles—we know he hates the woman. "I will put enmity between thee and the woman." And in no other way can it be accounted for that such a crusade is carried on against the woman; for it is perfectly suicidal. Would it be the promptings of love or of hatred to our fellow-creature that would suggest such sentiments as R. has advanced? The apostle tells us, that "He that loveth his wife, loveth himself." Then, he is not to represent her as occupying a position other than he would wish himself to occupy.

We have a detail of "Eastern customs in ancient times," and such is the custom to this day, that the veil was an acknowledged token of the subjection of the woman to the power and authority of the man, and not the most remote hint given that it denoted her to be under the protection of a husband whose honour and ardent love were pledged for her protection, to the extent of his ability, even at the risk of his life. Her honour is his honour. It is perfectly suicidal for a man to degrade his wife; the degradation of the wife does not elevate him, and if the husband has so much power and authority as he is represented to have, it is nothing to boast of. He has the more responsibility and the greater accountability. But it is plain that the accountability is never taken into view. Christ sometimes puts a mark on his servants, or seals them, but it is for their honour and protection. Ezek. ix. 4: Rev. vii. 3. There is another power which marks its vassals, and holds them in bondage, that "no man can either buy or sell save those who are thus marked."

The authority we have under review is an older member of the same family: of the latter, the family resemblance is so striking that it cannot be mistaken. The one is Aholah, the husbandly authority is Aholibah.

R. proceeds to consider the second clause of the verse, the reason assigned by the apostle why the woman ought to have power on her head, namely, because of the angels. He says, "That is, let the woman have a veil upon her head in token of subjection to the power of her husband. All who

entertain a respectful idea of inspiration, will agree that the reason here assigned must be pertinent and forcible, calculated to convince the Corinthian women that it was their duty to appear in their public worshipping assemblies with a veil upon their heads. But the meaning of this reason does not appear so clear to us, and hence a variety of explanations has been offered." The all-absorbing idea with R., is that the veil upon her head was a token of subjection to her husband, and it is altogether conjecture that it was a veil at all. By our quotations from R., it is seen that he professes to believe that he has proved his position incontrovertibly, respecting this power on her head; that is, when the apostle says, that "the woman had power on her head," he meant to convey the idea that her husband had power "over" her "head." So we see the apostle's words are not signs of his ideas, according to R., but are just like a nose of wax that can be shaped into any form. But as to the reason assigned by the apostle, "because of the angels," he thinks it a little more difficult.

He considers Dr. Gill's opinion very absurd; for he says it is his method to "give a host of opinions, and then seems to give preference to the most absurd." The opinion adopted by Scott, Henry, and Doddridge, he considers more worthy of respect, namely, "That the angels here spoken of are those good spirits who minister to the heirs of salvation." He offers two objections to this opinion, 1st. That it is not a matter of revelation that angels are always present in our worshipping assemblies. A second objection, which he thinks more forcible, is, that God certainly is present, and if it had been out of respect to any spiritual being, it certainly would be to God himself. But one weighty objection he brings up against their veiling their faces, because of the presence of angels: he says, "to us, also, there would appear more of a *smack* of popery about this interpretation than we would be willing to attribute to the apostle Paul. True, it is not exactly a worshipping of angels, but it certainly looks that way. Nothing similar can be pointed out in scripture—enforcing duty out of veneration to the presence of angels." So R. repudiates the opinions of Gill, Scott, Henry, and Doddridge, but adopts the favourite idea for the last half century, that the angels referred to were spies sent by

the heathen to observe and report any misdemeanors in their Christian assemblies. "As angel sometimes signifies a messenger, an agent, a legate, an ambassador." And he says, "Frequent examples occur in profane writers in which it," (angel) "signifies a spy. And if the spies sent by the heathen saw these women throw aside their veils, interpreting this act by the language of custom, they would go away and report that Christianity caused the women to throw off the authority of their husbands; that it was a system therefore calculated to destroy all good order, and turn the world upside down." The direful consequences of this we have already endeavoured to describe, armies of Amazons, &c.

Our New Testament gives no intimation of this panic among the heathen on account of wives not wearing their veils. It may be in R.'s copy, but we are certain it is not in ours.

Suppose those heathen spies saw a Christian mother in the public religious assemblies devoting her child to God in baptism, the father without ingulfed in heathen obscenity and debauchery, blaspheming the name of God and Jesus Christ; or, as in our day, wallowing in his own filth at the groggery, uttering imprecations and blasphemies. We say, supposing the spy would see the woman thus dedicating her child to God when the heathen statutes said she had no authority over that child; but that both she and her child were her husband's slaves. The spy would go away, and "report that Christianity caused women to throw off the authority of their husbands; it was, therefore, a system calculated to destroy all good order, and turn the world upside down."

Now, supposing this mother had the veil on her head when she was thus dedicating her child to God—coming under solemn obligations that she would endeavour to train up this child in the nurture and admonition of the Lord, thus assuming an authority that the heathen statutes utterly denied her. Would the wearing of the veil allay the clamour against Christianity on account of its "disorganizing, revolutionary tendencies?" No, they would suppose action spoke louder than wearing of veils. Or, would Christianity deny that mother the right of thus devoting her child to

God to appease the heathen? No, "the unbelieving husband is sanctified by the wife," and, in consequence, the child was federally holy, and had a right to the ordinance of baptism.

As to the latter clause of the verse under consideration, "because of the angels," we cannot form any definite opinion who those beings were, whether angels or men; nor has it any particular bearing on our practice; but it is of momentous importance to us, in a practical point of view, to ascertain who was *this* august *Potentate* that the apostle has given explicit directions for a part of those who constituted their public religious assemblies to veil their faces in token of his power and authority over them in the house of God. He appears to be the special object of worship. R. says, "It would appear more of a *smack* of popery about wearing a veil through courtesy to a holy angel, when in their worshipping assemblies, than he would wish to attribute to the apostle Paul. Nothing similar to it can be pointed out in scripture." Now if wearing a veil through courtesy to angels, in the house of God, looks like worshipping angels, how much more would it appear like worshipping angels if we wore it in token of their power and authority over us, in the character of worshippers, for in no other character did they enter into the house of God than as worshippers? Is there any thing similar to this in the scriptures,—for any one to wear a token of the power and authority of any created being over them, when they appear in God's more immediate presence in the character of worshippers? No, there is nothing similar in scripture, and nothing similar in the civilized world. Now, we say, it is of *momentous importance* to inquire who this *great personage* is,—“Who exalteth himself above all that is called God, or that is worshipped, so that he, as God, sitteth in the temple of God, showing himself that he is God?” Is it the parental authority, the highest and most absolute on earth? No, it is not the parental; *it* falls prostrate in the temple of God—her Father in heaven *is then* her only parent. Does the apostle direct her to wear a veil in the house of God in token of the civil ruler's power and authority over her? No, God is the only king in his temple: there would be too much of *man-worship* in such directions to “attribute to

the apostle Paul." Although there was a charge preferred against the Christians in Paul's day, "that they did contrary to the decrees of Cæsar." Acts xvii. 6, 7. No, there is no king nor potentate in the civilized world who requires any such homage. Is it the gospel minister, an ambassador for Christ, who ministers in spiritual things? If any human being should have power and authority in the house of God, one would suppose it to be the minister of the gospel. No, one of the very chief of gospel ministers said he was their "servant for Christ's sake;" he had no dominion over their faith, was not to "lord over God's heritage." Is she a slave, that she must veil her face to show that her master has power and authority over her? No, even that hideous monster, slavery, never appears with its yokes, whips, and manacles, in the temple of God; a slave carries no token of his degradation into the house of God. Is his holiness the Pope, the occupant of St. Peter's chair, with the "keys of the kingdom" designated, and must she veil her face in token of his power and authority over her, when she enters into the temple of God? No, the Pope claims no such reverence. If he did, we would hear it trumpeted by Protestants through the length and breadth of the land. Is she to veil her face in token that the angels have power and authority over her? No, angels would receive no such adoration, they would say, "See thou do it not; I am thy fellow-servant, and of thy brethren: worship God." Rev. xix. 10. And R. says, that would appear to be a "smack of popery" to wear a veil, even through courtesy to a holy angel. But how much greater "smack" to wear it to show he had power and authority over her, when appearing in the character of a worshipper? Or is she to veil her face when she enters into their public religious assemblies in the character of a worshipper, to show that God alone has power and authority over her? It was most reverential for her to veil her face before Him before whom holy angels veil their faces. R. says, it is not in token of God's authority and power over her when she appears in the character of a worshipper, but it is a token that her husband has power and authority over her. Commentators say, that "man is a secondary god to woman," and Milton says,

"He for God only,
She for God *in him*."

R. endorses these sentiments, if not in word, yet in spirit. Now the popish church, in her most degenerate times, never advocated so fulsome a man-worship as is here exhibited. Papists make a kind of a deity of the mother of our Lord, and protestants degrade the mother of mankind, and of our Lord too, to *deify themselves*. Protestants have no room to find fault with papists for worshipping saints or angels. True, it cannot be said to be a worshipping of saints or angels; we know husbands are not angels: and true it is that no *saint* would have any desire to have his wife *worship him*. No saint, if his graces are in exercise, would have any desire to have such an amount of authority over his fellow-creature as the husband is represented to have over the wife. He knows the responsibility is tremendous. "And who is sufficient for these things?" If he is invested with the authority, he knows he must exercise it; there is no alternative: and he knows he would be treating her as he would not wish himself to be treated. The wife must appear veiled in the public religious assemblies in token of her husband's power and authority over her! For what purpose should his power and authority come into the house of God? She appeared there in no other character than a worshipper, and whatever homage she paid to any being in that house, it must be of the character of worship; and she must worship her husband!! perhaps the vilest of the vile, literally wallowing in moral pollution! Is it any wonder that God should give up such proud boasters to degrade themselves in pollution, as "pride goes before destruction, and a haughty spirit before a fall?" If it would be right to worship any human being, which we utterly deny, we would choose the popish method, and choose our objects of worship, and not worship indiscriminately one class of human beings, which, to say the least, is in a lower grade of morality in the aggregate, than the worshippers.

We see that there is no lawful authority on earth that demands any such homage; not even the spurious authorities, popery and slavery, have the audacity or arrogance to claim any such homage. Consequently, the husband is the greatest despot in the civilized world, claiming both temporal and spiritual dominion. Her husband, her own flesh. "She is bone of his bones, and flesh of his flesh." "Made of one blood," consequently *equal*. Companions, who take sweet

counsel together, and walk to the house of God in company—myself is so much superior to myself, that myself must worship myself! Ishi, my man, a compilation of love, sweetness, and familiarity, sitting meekly, without any emblem of power—his laws having no penalties, love his sceptre, his only weapon. “Arise, my love, my fair one, and come away.” His wife is his crown and his glory. Is not this a two-horned lamb, (his wife being his crown, his sceptre, love his only horns,) speaking like a dragon? Rev. xiii. 11. Wear a veil in token of the husband’s power and authority! What is the extent of his authority? The length and breadth of his authority is, “to love, nourish, and cherish her, as the Lord the church, who loved it, and gave himself for it.” And what is the extent of his power? The use of his affections, bones, and muscles, for the purposes here specified; and this is a far easier task for him than to rule and govern her, for he has more than he can do to govern himself. And her obedience and submission must correspond to his duty. The wife’s going about with a rag on her head, in token of her husband’s power and authority, has no tendency to nourish her—nor does it tend to cherish her, comfort her, and gladden her heart. We have it from indubitable testimony, and not ‘travellers’ stories,’ that it was “the custom in ancient times, in eastern countries, that the husband was to cheer the wife.” Hear it: “When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business; but he shall be free at home one year, and shall cheer up his wife which he hath taken,” Deut. xxiv. 5; that is, it took him one year to adjust her veil, and *break her* to the *yoke*. Why was the power and authority of the husband over the wife so glaringly portrayed among the heathen, more than any other power and authority? Did it not look rather puerile for such powerful and warlike nations to be frightened to see wives throwing off their veils, considering it an “insurrectionary indication,” that would “turn the world upside down.” Wives are not generally very belligerent. Might not the unmarried women form a combination and overturn the empire? We wonder what badge of subjection they carried, lest it should “excite the prejudice of the world against Christianity.” Would it not be more reasonable for the male part of the community to wear a badge, to

show they were under the power and authority of the civil ruler? From what we have seen and heard of the world, there is more to be dreaded from that quarter than from wives. And there was a charge preferred against the Christians of Paul's day, that they did "contrary to the decrees of Cæsar, saying that there is another king, one Jesus, and crying, These that have turned the world upside down are come hither also;" but not one word said about wives throwing off their veils. There was the civil authority, the parental authority, and the slaveholding authority, all despotic, and we do not hear one word of their subordinates wearing any token of their power and authority. This despotic authority is proved by so many signs and symbols, that it is killed with proof. What proves too much, proves nothing.

Now, here is a despotism established, the greatest in the world, a temporal and spiritual despotism; the husband's power and authority lying on the woman like an incubus, placing its iron heel upon her neck, even at the altars of God, where there is perfect liberty, as far as man is concerned, provided they do not invade the rights of others; and all this without the least foundation from scripture, as we have already demonstrated. It may be in the Alcoran, but we are sure it is not in the Bible, either in letter or spirit. Now for what purpose was this done? The custom of wearing a veil, in token of the husband's power and authority, R. limits to eastern countries. What practical bearing does he intend it shall have on us? It is intended to degrade the woman, to elevate the man, to show that "man and woman are not on a level," and although the custom of wearing the veil, he does not think binding now, still the husband's authority remains the same. Where does he get his authority to dispense with the wearing of the veil? Has he succeeded by this in proving that "men and women are *not* on a level? No, it does not bear on the *woman at all*, it is only *the wife*. All women are not wives. It only goes to show how *degrading* it is to be a wife. What! degrading to be made one with perhaps a D. D. What! degrading to be a D. D.'s body! Astonishing!

The apostle says, "Marriage is honourable in all," but R. asserts that it degrades the woman to be a wife; he gives no

other reason to show that "men and women are not on a level," excepting the power and authority that the husband has over the wife. And supposing the husband has as much power over the wife as Satan was permitted to exercise over Job, does that show that "men and women are not on a level," as moral and intellectual beings? Was Satan superior to Job, because he had power and authority over him? Or suppose the husband had all the power and authority R. claims for him, which is more power than Satan was permitted to exercise over Job. R. says, the apostle directed the women to wear their veils, to show their husbands' power and authority over them, which, if worn, and "construed according to the custom of that day," would sanction the husband's authority, and husbands in heathen countries, at the time the New Testament was written, had the power to judge and punish the wife at pleasure, *even to the taking of life*. This is more authority than "the devil" was permitted to exercise over Job, for he had not power *over Job's life*. On the supposition that the husband had all the power and authority R. claims for him, would that prove that "men and women were not on a level," as moral and intellectual beings? He cannot conceive of a human being elevated in any way but by possessing power and authority. Is the possession of power and authority in itself calculated to elevate the possessor? Instead of its elevating tendency, it is demoralizing. Having the qualifications to exercise power and authority on Christian principles, is wherein the honour lies. As R.'s object was to show how superior man was to woman, he should have shown us how much superior man's moral qualifications are to woman's, and how benevolently he has exercised his power and authority "in ancient times, in eastern countries," and in modern times, in western countries.

For any thing R. says, a Mussulman would be perfectly qualified to perform the duties of a Christian husband, and he is very much pleased with a Mussulman's wife or wives' style of dress. The "veil" he considers perfectly evangelical! But, as power and authority are the *sine qua non* for human elevation, he should have given us some examples from *scripture history* of husbands commanding their wives, and exercising authority over them. A few facts, to prove the

husband's power and authority, would go farther than wearing a veil.

The ardent thirst man has after dominion is wonderful. He considers it the very acme of human glory and happiness. Wherever there is authority, there is great responsibility. What has the wife's vassalage to do with the "woman's-right question?" Every woman is not a wife.

It is strange that a woman can never be mentioned unless she stands in the character of wife, let her be married or not. The wife's vassalage is intended to operate on the mooted question called "woman's rights," of which R. says, "The devil has turned the greatest question that ever was discussed into a question of woman's rights," which is now eliciting considerable interest, and is growing in interest, although "the devil" proposed the question. R. wants to throttle this bantling in the cradle.

It is very singular that the apostle spoke so obscurely about this *all-important garment, the veil*. The scriptures were not designed alone for "eastern countries," and the veil is just as necessary to be worn now as then, for the reason R. gives. R. understands the apostle perfectly, but it is certainly not plain to *ordinary* readers. It takes considerable historical research and acquaintance with "eastern customs" to understand it as a token of the husband's power and authority.

The apostle takes his directions from nature,—there are no "eastern customs" about it. Every man and every woman stands in this character. He represents the man as the head or source from which woman originally sprang, and says he should not cover his head when he prophesied, or preached, or prayed publicly. What he has reference to, is plain from what he says in the 12th verse, where he represents her as the mother or source of all mankind, or runs the parallel between man and woman. The apostle does not connect any thing he says with ruling. If any thing like ruling were designated, the mother certainly would have a large share of government over the children," although the parental authority is the highest authority in the world, and the best established by scripture, and the mother's authority is most assiduously guarded. But neither maternal nor any other authority of an earthly character can en-

ter into the temple of God. We say he is plain, so far as our practice is concerned, for the reasons the apostle specified. He said it was most becoming "for the woman to have power on her head, because of the angels," or to have her head covered when she spoke in their public, religious assemblies; when *she prophesied or preached*, or addressed God by prayer. He proposed it to themselves for adjudication, if it was comely for her to pray to God uncovered. You may call the power on her head the veil, if you please.

We suppose it is not important what the form was, or what the material was, or we would have had an exact pattern. One thing is plain, that it was a token of her being an accredited ambassador for Christ to perishing sinners. It was perfectly right that men and women should be distinguished in their apparel, and it was right that the woman should adorn herself in modest apparel, with shame-facedness and sobriety when she exhibited herself publicly, to show that she had no desire to exhibit her person to be gazed at, or to elicit admiration, which, from the licentiousness of manners in eastern countries, rendered this very necessary. Instead of this, the Corinthian women had spoken with their heads uncovered, and the men with theirs covered—the dictates of nature might have taught them better. The apostle tells them there was no such custom in the Church of God. All things were to be done decently and in order, that they might give no reason for the adversary to speak reproachfully; for that would bring reproach on religion, and would be blazed abroad by heathen spies, or messengers, or angels; or because her guardian "angel, that always stood in the presence of her heavenly Father," (Matth. xviii. 10,) might report her improprieties. "Neither say thou before the angel, that it was an error." Eccle. v. 6. For, although God is every where present, yet it is matter of revelation that He employs these spiritual beings as His agents, of which we could give numerous examples. But we believe that it is to the former the apostle alludes, and that he spoke rather obscurely, as he did not wish to give any unnecessary offence to any who might occasionally visit their religious assemblies. 1 Cor. x. 32. The apostle in this passage is hard to be understood, but he is plain in the application. In the succeeding verse he says—"Nevertheless, neither is the man

without the woman, neither the woman without the man in the Lord." Although there was to be a difference in their personal appearance, yet they were to be "fellow-labourers in the Lord." "For, (or because,) as the woman is of the man, even so is the man also by the woman, but all things of God." And then he proceeds to say—"Judge in yourselves, is it comely that a woman pray unto God uncovered?" He says, judge in yourselves, is it comely that a wife, or woman, (for every woman is a wife,) goes into public worshipping assemblies without the token of her husband's power and authority "over her," thus placing the husband in God's stead. The sentiments of the above article, of which the extract we have had under review is a part, are not peculiar to the author. We have frequently alluded to a correspondence we had on "the woman's-rights question," with a minister of the gospel. He said, "the veil was the emblem at the sanctuary and at the altar, that she (the woman) was not to usurp authority over the man—that she was subordinate. He said, "This was the law of the sanctuary." So here we see the woman is represented as wearing a veil at the sanctuary and at the altar, by the command of the laws under the old testament dispensation, to show that she was subordinate, without the least shadow of proof. Men have just said what they pleased on this question without any contradiction. *Where, in the Bible, is that law of the sanctuary recorded?* What is said of the Popish Church for "founding doctrines on the traditions of men?" To the law of God and his testimony we appeal for decision on this question. But "there is nothing new under the sun." We read of a class of men "who loved the uppermost rooms at feasts, and the chief seats in the synagogues, and to be called of men *rabbi! rabbi!*" as do a goodly number in our day.

Now it is evident, from the description of Hannah, that there was no such regulation with the Israel of God. 1 Samuel i. 13, 14. It is said, "As she continued praying before the Lord, that Eli marked her mouth. Now Hannah spake in her heart; only her lips moved, but her voice was not heard." From this it is evident she was not veiled, or it would have obstructed Eli's vision. But it is unnecessary to offer any more proof to refute this assertion, as there is *nothing of the kind recorded in the law of Moses*. It is a

favourite notion with ecclesiastics, that women wore veils in ancient times, by God's authority, to show their subjection to the men. And we have reason to believe that the opinion is in accordance with the opinion of the editor of the *Evangelical Repository* and its correspondents or contributors, as no opposition appeared in its columns to R.'s interpretation of the language of the veil.

There was a communication sent to the *Repository*, in answer to R., couched in respectful language, and cautiously written, so as to give no unnecessary offence, as we knew it was a "delicate question," but the editor would not give it publicity. He acted just as we anticipated. The persuasion of friends, who were patrons of the *Repository*, induced us to send the communication. Its pages had been open to communications on other subjects from the same author when Doctor Martin edited the *Monitor*, and in his successor, Mr. Webster's time, and also since the present editor conducted the *Evangelical Repository*. "The woman's-right question" is like the anti-slavery question: it will not bear discussion. The editor had a good reason for excluding it, as it is "the Devil" who agitates the question of "woman's rights," that is, the side of the question that "places man and woman on a level." But the other side of the question is considered perfectly evangelical, and is eminently adapted to adorn the pages of the *Evangelical Repository*. The pro-slavery members of congress have no objection to have the slavery question discussed; nay, they propose it for discussion, if they get all the talk to themselves; but they do not like the side discussed that places the slave and the master "on a level." They do not like the notion that all mankind are created equal, consequently "on a level."

CHAPTER IX.

OPINIONS OF WOMAN'S STANDING, AS EXHIBITED FROM THE
PULPIT, REVIEWED.

WE have said at the beginning of the preceding article, that our popular commentators are the standards of public opinion on woman's position in the human family; except that recent writers and speakers, say nothing about women's inspiration at the first promulgation of the gospel, nor their active agency in its outset. For farther corroboration of this, we will give some notes on a lecture which we heard delivered on the 14th chapter of 1st Corinthians, from 26th to 35th verses, where the apostle is regulating supernatural gifts. The preacher laid it down as a principle, that the supernatural gifts of the Spirit were given for the edification of the church, which we wish the reader to bear in mind, and see how this principle was violated in the sequel. In speaking on the 34th verse, which is as follows, "Let your women keep silence in the churches, for it is not permitted unto them to speak, but they are commanded to be under obedience, as also saith the law,"—(the reader will observe, "they are commanded," *is not in the original*, but is a supplement by the translators,)—the preacher endeavoured to prove it an unequivocal, *general* and *universal* prohibition against a woman's speaking in the church.

He said, "He was surprised that any person having common sense could hold a contrary opinion on this subject: the apostle had commanded women to be obedient to their husbands, as also saith the law." This obedience he proved from Gen. iii. 16; Numb. xxx. We have already said, *they are commanded*, is a supplement. It was the translators who said it, *not* the apostle. He said, "What the apostle says in this chapter was designed to regulate the church to the end of time, and what was said in the 11th chapter was only intended to be temporary in its operation," but gave no reasons for this opinion. Now, in this chapter, the

apostle is regulating supernatural gifts, which were temporary effusions, and certainly very different from ordinary exercises of worship. In the 11th chapter of this epistle, he is speaking of the standing ordinances of the church, praying, prophesying, or preaching, and the ordinance of the supper, *all standing ordinances*, which correspond with our religious exercises yet. Any person of "common sense," on reading this 14th chapter, would perceive that none of our worshipping assemblies are conducted in the manner there represented.

The preacher acknowledged "Women had natural rights equally with men,* yet there were certain relations in which they stood to men, and in the performance of the duties incident to them women were subordinate, which excluded them from being public functionaries in the church." Our republicans tell us that our natural rights are inalienable. *Preaching must, then, be a supernatural right.* Does not the son stand in a subordinate relation to the mother? Why does not that exclude him from being a public functionary in the church? A goodly number of women in his own congregation had arrived at the age of majority, who had no husbands. If it was the relationship that excluded them, it was strange that they could not be "public functionaries in the church." He said, "It was *indecent* and *immodest* for women to speak in a public assembly, or the church; the women were to be always learners; they were to be taught by their husbands at home, and they should be content with their station," which he several times repeated with unusual warmth. "They might be permitted to speak among their own sex, but they were totally prohibited from speaking in promiscuous assemblies, or to be teachers of men."

What is woman's duty, on the supposition that she occupies the position the preacher assigns her? We will give a direction which we think will embrace the case, from wiser heads and abler pens than our own. A rule laid down in the Westminster Confession of Faith, is, "That where a sin

* Notwithstanding this admission, the same individual, when lecturing on the creation of man, Gen. i. 26, 27, attempted to show the woman's natural inferiority from 1 Cor. xi. 8, 9, and 1 Tim. ii. 13, 14. This authority of husbands, or rather aristocracy of sex, is erratic in its movements—it is a chameleon in its hue, and cannot be described.

is forbidden, the contrary duty is commanded." In this case, the woman is forbidden to commit the heinous sin of imparting instruction or removing ignorance. It is a woman's duty, according to the above rule, to labour incessantly to promote ignorance, to blind the understanding, to throw every obstacle that is in her power in the way of the progress of knowledge—hence she is to stultify herself, she is to roll up her talent or talents in a napkin, and hide them in the earth—she is to put her light under a bushel, not on a candlestick. Not only is she to give her husband the control of all her physical operations, but, in a special manner, he is to control her mind; as an absolute rule, she is to be "taught by her husband at home"—she is not to search the scriptures daily for herself, to see whether those things she is taught are so; but say to her husband, as Milton represents Eve to say to Adam—

"God is thy law, thou mine: to know no more,
Is woman's happiest knowledge, and her praise."

No matter though your husband is wallowing with his fellow-creature in the gutter, and does not know the first letter in the alphabet, still it is his *official duty* to be your teacher. There was no exception given to the rule by the preacher. Know, O wife! that you would commit an atrocious sin, if not the unpardonable sin, if you would endeavour to be the means of "saving your unbelieving husband," by imparting instruction to him! and know, O man! that you are not to receive instruction from your wife, either by precept or otherwise; for the same law that debars her from teaching, prohibits you from receiving instruction from her. She is always to be taught by you, but you by her *never*. "Go to the ant, thou sluggard," and learn from this insect, but from your wife, never!! A woman is not to impart instruction to a man if it were to be the means of saving him from going down to perdition! "Woman is always to be a learner, and she should be content with her station—she is totally prohibited from teaching men." In the lecture under review, as in the preceding article, the husband's authority is represented as pursuing the woman even to the altars of God, in contradistinction to all other authorities; all other authorities fall prostrate at the threshold of the house of

God, leave their crowns at the feet of king Jesus, and even the spurious authorities leave their whips, yokes, and manacles, at the outside of the house of God: when the feet of the worshippers touch the threshold, for the time being, their shackles fall.

In the preceding article, from what was said, one would be led to believe that the special object of woman's appearing as a worshipper in the house of God, was to pay adoration to her husband;—perhaps she worshipped God in and through her husband. "She for God in him," in good catholic style. These are some of the doctrines taught by anti-catholics, by one of the "straitest sect" of protestants, and the Pope has never excelled them in high pretensions to authority; and never represented himself to be encompassed with such a pompous regalia, and never called for such a fawning, cringing servility from his vassals, as does this aristocracy of sex. The lecture which we have at present under review, principally insists on requiring the intellect to be fettered and offered up as a sacrifice on its altars. One human being is represented as doing the thinking for another. The wife's mind to be put under the band of her husband, and to be taught by him at home. He prescribes the evolutions of her mind, and she must not have aspirations after a higher destiny, "she must be content with her station." What! prescribe the exercises of an immortal mind? Saying, such and such are the only orbits you must revolve in, let it have its appropriate aliment, knowledge, and as well might you fetter the ocean's waves, or stop the fall of a mighty cataract, as circumscribe its evolutions, it will not be circumscribed, its existence is boundless, so also will its evolutions be. What! *mind*, that emanation of the Deity, to be fettered as a vassal, to do homage to its fellow-creature! Are these the principles of Christianity? No, they are worse than Hindoo castes. "I will put enmity between thee and the woman." Could enmity to a human being be more strictly manifested than to fetter the intellectual faculties, place them under the dominion of another, thus to brutify a human being? No, rather fetter my limbs, obstruct my natural vision, but let me have the due exercise of my mental eyes, and the limbs of my understanding, that I may appear untrammelled among God's rational creatures, that I

may benefit myself and my fellow-man, and glorify God by the exercise of my faculties. It is no new thing for this aristocracy of sex to "love the uppermost rooms at feasts, and the chief seats in the synagogues," in endeavouring to elevate itself by detracting from others.

Rabbi Eleazer, (a Jewish Rabbi,) says, "Let the words of the law be burned up, rather than delivered to women; women ought to know nothing but the distaff." Did not this whited wall know that the law was delivered to Deborah for judgment for a period of forty years? Here is a remarkable coincidence of opinion between Rabbi Eleazer and a goodly number of our modern Rabbis. Rabbi Eleazer takes the right method of preventing women from teaching, that is, to keep them ignorant. He acts as he says. Let a woman have Christian knowledge and a proper estimate of its value, and she will say, even to men, "Come, see a man that told me all things that ever I did."

She might suppose that she had authority from one of the chief of the apostles, even to teach that great personage, her husband.

"For what knowest thou, O wife! whether thou shalt save thy husband?" Yes, the wife has just as much authority to teach the husband as the husband the wife, and she has been frequently a successful teacher. The wife does not profess to have the power to compel her husband to be a Christian; but as she is an appointed "ambassador from Christ to the unbelieving husband, she beseeches him and prays him, in Christ's stead, to be reconciled to God."

And, if God has given any human being talents of *any character*, it is a sure indication that he intended them for use, or be obnoxious to the charge of the unprofitable servant, who hid his lord's talent in the earth. It will not answer as an excuse at the bar of God to say, "My preacher told me that I was a woman, and I was not to trade with thy talent, lest I would come into competition with thy chartered monopoly; therefore I hid thy talent in the earth." It seems like proving two and two make four, to prove that the Christian religion is for the expansion of the intellect, and for the extension of its usefulness, and for the elevation of the species. The Christian's God is no respecter of persons.

A desire to crush the female intellect is not peculiar to any set of men. It arises from a love of man's *superiority* and a love of *dominion*, and, we have not the least doubt, in many instances, from the belief that they are doing God service. What a host of absurdities have people run into under the idea that they were doing God service!

"The females of the Armenian, Nestorian, and Chaldean churches of Asia, are kept in a state of great depression and ignorance, and, to the great mass of them, it is considered wholly unnecessary to impart the most simple rudiments of instruction. It seemed little short of an *insult* to the *understanding of the men*, to make any attempt to enlighten the intellects of the females." Now, here we see the same opinion embraced by our Asiatic brethren, as is exhibited in the lecture, excepting the Asiatics deserve more credit for consistency, as they carry out their principles. The author, Miss Cox, gives this piece of history as a matter of astonishment. She might have looked at home, and she would have seen the same principle by consulting Mr. Henry's Commentary, or hearing some of our pulpit exhibitions, as is exemplified by the lecture under review.

The notion that "women are always to be learners," flows from the same principle, which excludes Asiatic women from education, to evince the superiority of the man, and the inferiority of the woman. Well, both men and women ought always to be learners. But women are ever to be "learning and never able to come to the knowledge of the truth,"—were never to impart instruction to others, according to the views of the lecturer. Modest assumption, truly! Was Priscilla a learner when she was hearing Apollos, or imparting instruction to him? Now, if "women are always to be learners, and learned by their husbands at home," would it not be right to make it penal for wives to know more than what their husbands saw proper to impart? It might be that they would acquire that amount of knowledge, which, although they might always be hearers, they would *not be learners*. We suppose it was meant that they must always be in the attitude of learners, but we are for realities. God looks at the thoughts and intents of the heart. If they are not to teach, lest they should be equal, or vie with their lords, is it not plain that they must not have

the same amount of knowledge for the same reason? Is it not manifest, if women are "always to be learners," they should be excluded from education, except what the husbands might see proper to impart? It would evince that *man* only was qualified for teaching, and it would keep woman meek and docile. It has always been found unsafe for subordinates to have much knowledge. "Knowledge is power." What business has any creature with power, when she has no authority to exercise that power?

His holiness, the pope, and our brethren who are set to inflict the Noachic curse on the Hamites, or the Canaanites, know well that knowledge is power; therefore they remove the key of knowledge, not, indeed, avowedly for the same reason—not just for the purpose of degrading their vassals, but it is absolutely necessary to sustain their system. This *husbandly authority* is the only authority in the civilized world that has the arrogance and the hardihood to say that intellect, that *emanation* of the Deity, is to lie dormant to do it homage. Now there is a little more modesty and plausibility in what the pope says, and full as much scripture authority, that he is placed in the infallible chair, or pope and council and people must be governed by their judgment for their own good. But this *husbandly authority* has the arrogance to say that its vassals are to be governed by it, just to "show the might of its power and the honour of its majesty."

We have said at the beginning of this work, that spurious and lawful authority can be very easily distinguished. Spurious authority always tends to degrade its vassals, and elevate itself. Civil despotism, popery, domestic slavery, and this *husbandly authority*, or rather, aristocracy of sex, these all tend to degrade their vassals, *darken the understanding*, and prevent the subjugated from thinking for themselves. Lawful authority is for the elevation of its subjects, and considers itself *honoured* by their *promotion*. See the parental authority, 1 Kings i. 37, when Solomon was anointed king before his father's death. "And those that were in attendance came to bless king David; they said, God make the name of Solomon better than thy name, and make his throne greater than thy throne," 1 Kings i. 47. And David bowed himself upon his bed, in token of his acquiescence. He had

no invidious fears that his son would eclipse his glory,—and the same with Solomon, chap. iii. 9, where he elevates the people, his subjects. Every lawful authority is elevated by the moral and intellectual elevation of its subjects. The husband and wife constitute but one in that relation, consequently one cannot be king, and the other subject. When a man degrades his wife, he degrades himself. It is most astonishing how the wife's exercise of intellect could be thought to be any indignity to the husband, or could be any breach of the marriage contract. There is no idea of the kind held out in scripture, that *myself* is so much *superior* to *myself*, nor any individual so much superior to another, that she must not exercise intellect, lest it might inflict injury.

It is certainly equally imperative for a woman who “wants to know any thing, to ask her husband at home,” as for her to keep silence in the church; that is, if she speaks in a decent and orderly manner. This is manifest from what the apostle says in the eleventh chapter of this epistle. It is certainly right for a woman to ask instruction of her husband at home, if he is capable of imparting it; but can it be possible that any person of “common sense” and information, can believe that the apostle intended to constitute every woman's husband her teacher, because he said, “If they want to know *any thing*, let them ask their husbands at home?” Is it not manifest to any unprejudiced judgment, that those women of whom the apostle speaks, were doing nothing like preaching, nor were they qualified to preach? It must be taken into view that the apostle in this chapter was directing the exercise of supernatural gifts, and no other. We know supernatural gifts were bestowed on men and women indiscriminately, which had been long before predicted by the prophet Joel, ii. 28, 29, and the apostle informs us that these gifts were given for the edification of the church, for the work of the ministry, &c., &c., consequently, those women whom the apostle reproved were not thus gifted, or he would not have subverted the intention of the Holy Spirit, for he speaks by the same Spirit. It is manifest that those women of whom the apostle speaks, had been interrogating their husbands in public, asking questions that were not for edification, and using them with personal indignity. The apostle said it was a shame for wives to talk thus in the congrega-

tion—if they wished to know any thing, let them ask their husbands at home, and not interrupt the public exercises of the congregation. In no other way can the apostle be made to appear consistent with himself. The apostle's reproof is couched in such language, that it does not embrace the case of unmarried women, except by the *logical argument, that every woman is a wife.*

Did the preacher intend this as a rule in his congregation, that if women wanted to know any thing, they were to ask their husbands at home? No, we are convinced he did not intend it; for it would not answer as a general rule for his congregation, or *any other.* We know some husbands in that congregation, who, if their wives should ask their opinion of the lecture, would have said that they looked upon it with moral indignation—they believed it to be entirely anti-scriptural and erroneous, so far as it related to the standing of women. No doubt a majority of the husbands present would have said the contrary. We give this to show what a dilemma women would be placed in, were they to be governed by what their husbands might say to them at home.

For what purpose is such doctrine exhibited to the public? Just to degrade women. We ask, what is the practical tendency of such doctrine, but to subvert the influence of women in every department of life, not only as mothers, but more particularly as wives. If there were an infidel, irreligious, or profligate husband in that congregation, (and where is there a congregation which has not some of these characters?) is not this doctrine calculated to steel the heart of such unbelieving, irreligious, or profligate husbands against the influence of their wives; and thus throw obstacles in the way of the believing wives, of being instrumental in saving their unbelieving husbands?

We have already shown, the preacher said, that women were totally prohibited from speaking in promiscuous assemblies, or teachers of men, as it was "indecent and immodest" for the sex to appear in that character, but, as if he had forgotten himself, he said there were some exceptions to this rule. Deborah, Huldah, and Anna, were the *only* exceptions which he gave. He never hinted at the prophecy of Joel, or its fulfilment, nor gave the least intimation that women were supernaturally endowed with the Holy Spirit—

under the Christian dispensation, which he was under necessity to do, or violate the principle he laid down at the commencement of his lecture, namely, "That the supernatural gifts of the Spirit were given for the edification of the church." If we are to give credence to scripture authority, *women were supernaturally endowed*. Philip had four daughters, who did prophesy, Acts xxi. 9. He never hinted at the 11th chapter of the same epistle, or *other* portions of scripture, *conflicting* with his opinion; but led his hearers to believe that every portion of revelation would comport with the opinion he then gave on this subject. He said there were many portions that corroborated it, and he was surprised that any person having "common sense" could hold a contrary opinion on the subject.

Where are those portions of scripture that corroborate it? We say produce those portions. With the exception of 1 Tim. ii. 12, where substantially the same thing is said, as in the passage under review,—which he did not forget to bring into requisition,—these are the only portions in scripture that can be tortured into any such idea; but there are *many* portions, both in the form of *precept* and *example*, which conflict with these two isolated texts: these *cannot* be reconciled on the principle of *women* being prohibited from *speaking publicly in the church*, as we have in other places amply demonstrated.

One passage of scripture is sufficient to establish a principle, if no conflicting portions, or examples, or facts, exist; but in this case the very reverse of this is true. The views on these two portions of scripture, as they are generally understood, come in direct conflict with all other portions which have any bearing on the subject. Would not the *analogy of faith* teach us that these two isolated portions should be governed by the *mass of testimony* which *preponderates* so mightily on the *opposite side*? As these texts are generally understood, they prove too much. It was really a very happy circumstance that there were none but Deborah, Huldah, and Anna, that were endowed with supernatural gifts to cause them to act "indecently and immodestly," and incompatibly with the character of wives. It certainly must be a great breach of decency and modesty, and also a flagrant violation of the marriage covenant, for a wo-

man to exercise the gift of speech and intellect in a promiscuous assembly. The gift of speech is called man's glory, and intellect is one of his ennobling gifts. What a most flagrant breach of decency and modesty is it for a wife to profess to be endowed with such gifts! It was certainly a shame for a woman to abuse those gifts, as those women were manifestly doing, whom the apostle reproved? Did the apostle intend to pass a censure on woman for doing what he had adjusted the manner of doing, in the eleventh chapter of this epistle?

Let us take a practical view of this principle as exercised in the view of time, or on the verge of eternity; that is, it is "indecent and immodest for a woman to exercise the gift of speech and intellect in a promiscuous assembly." Imagine a female slave under the auctioneer's hammer, in the District of Columbia, in some of the hours of adjournment of congress. The members are all present at the sale of this woman, with a large concourse of the inhabitants of the District, and distinguished foreigners. She is permitted to plead her cause by appealing to the sympathies and Christian principles of the surrounding multitude; she has qualifications for the task, like a Lucretia Mott, or an Abby Kelly, with many others. Would any one, who was imbued with any anti-slavery principle, consider her out of her sphere, or would they have any remorse of conscience in standing to hear her plead her cause with all the pathos and eloquence of which she was possessed? We think not. We will show this principle by facts, and not supposition alone. We know that women have been among the martyrs for the love of God and the testimony of Jesus. We also know that they have addressed the crowd when they were about to be suspended from the gallows, and not only taught them the principles they were suffering for, but severely rebuked their persecutors; of this there are many cases on record. These facts are recorded without any expression of disapprobation by those who are considered the conservators of the public morals. Do not the slave case and the case of the martyrs violate an apostolical injunction? Were they not obnoxious to the charge of acting "indecently and immodestly" by thus speaking publicly in promiscuous assemblies, and in the case of the martyrs even

professing to teach men? Did the circumstances in which the martyrs were placed justify what was in and of itself wrong? True, they were not teaching in an official capacity, or in the church, but they were speaking in a promiscuous assembly, and *teaching men*, for which women in our day are denounced and execrated. But our brethren are not very anxious to vie with either the slave or the martyr; they are willing to let them have all the honour that their circumstances will afford.

It may be very convenient to have the apostle's prohibition as a *pretext*, when they wish to *deprive women* of any honour that might arise from the exercise of intellect and speech in public assemblies. The persecutors of the female martyrs *tantalized them* on account of their speaking in public, as may be seen by consulting the Cloud of Witnesses.

We have no desire to impugn men's motives, nor to wound tender consciences, but if any have a conscientious scruple against women speaking publicly or teaching, we wish to see consistency, as with Rabbi Eleazer, or as in the Armenian, Nestorian, and Chaldean churches. We say carry out your principles—*try it*, in our enlightened age!

We know some works written by women which are read with avidity; some which are didactic too, which have been the means of producing great revolution of sentiment. The writings of Elizabeth Henrick, of England, were the means of enlightening the distinguished Wilberforce on the duty and practicability of *immediate emancipation*. We also know that women's writings appear in our religious periodicals—perhaps some of these periodicals *official organs* of the branches of the church—all articles that appear are didactic, or ought to be. It is always presumed that they will give information to some of its readers, for it would be impertinent to appear as a writer, except for the improvement or edification of the readers in one way or another. Can any reason be given why we may write what would be sinful to speak? We know of none. True, they are not writing in an official character, but it resembles it very much when their writings appear in *official organs* of the church, thus imposing women's teachings on their readers; and if it is sinful for women to teach, it is certainly sinful for men to be taught by them, for "women should always

be learners, and should be content with their station." O, consistency! how hast thou fled from the embrace of a great majority of our church dignitaries!!

We have already said that the preacher led his hearers to believe that every portion of revelation would comport with the opinion he then gave on this question; he affirmed there were many portions which corroborated it, and that the Christian church was *modelled after the Jewish synagogue*, where no woman ever officiated; but that its official duties were confined to one particular tribe of men. Where is the proof that the Christian church was modelled after the Jewish synagogue? or where in the Bible are the rules laid down by which the Jewish synagogue was governed? "To the law and to the testimony" we appeal—we "build no doctrines on the traditions of men." If no women officiated in the synagogue, we know Anna ministered at the temple, and that by the indubitable authority of God. If the Rabbis did forbid women to officiate in the synagogue, it was perfectly in accordance with their usurpation of power, and love of adoration and self-glorification. We know they always "loved the chief seats in the synagogues, and to be called of men Rabbi, Rabbi!!" for which conduct Christ severely rebukes them, and tells them that all his disciples are *brethren*. We know that women officiated statedly in the tabernacle or temple. It is expressly said that Heman, the Levite, one of the chief singers, had fourteen sons and three daughters, and they were *all* under the hands of their father for *song in the house of the Lord*—with cymbals, psalteries, and harps, for the service of the house of God. 1 Chron. xxv. 5. Now, how "indecent and immodest" must this have been, for the sex thus to officiate in a public assembly or the church! We suppose they *even spoke!!* If they sung psalms it was not "keeping silence" at all events.

So we see women did officiate statedly in the temple, according to God's appointment, and it was just as honourable a service as any the Levites performed. It is called prophesying, or teaching with harps, with psalteries, and with cymbals. "This service of the tabernacle was confined to one tribe of men;" and what have we to do with the hereditary priesthood? It was abolished long since, and, in order to be available in the argument, we must prove that the Church

is bound to maintain an hereditary priesthood. Unfortunately for our opponents, all their positions *prove too much*. Christ himself would be no priest according to the requisitions of the Levitical priesthood. All partition walls are now abolished—"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female," &c., &c.

But were the teachers of the people all confined to one tribe? The Almighty told the children of Israel "that from the day they came forth out of the land of Egypt until that day he had sent unto them his servants the prophets, daily rising up early, and sending them." We know there were women among the prophets, and the prophets occupied an ecclesiastical standing ABOVE THE PRIESTS. The prophets, "speaking unto men for edification and exhortation and comfort," correspond with the duties of a gospel ministry. Prophesying is, by no means, limited to the predicting of future events. The instructions of Lemuel's mother are called a prophecy, Prov. xxxi. 1. Did God do violence to woman's nature? or, did he do violence to the marriage covenant, when he selected married women for this purpose? or, did he do violence to his own law, in thus selecting women as his messengers? We think not. Because, forsooth, no woman filled the priest's office, and went through the drudgery of the sacrificial worship, killing and flaying beasts, which would have been a very heavy burden for a woman, therefore they are excluded from speaking unto men to *edification, exhortation, and comfort*, under the Christian dispensation! It was only the offering of sacrifice that was peculiar to the priests; others, that were qualified, were not debarred from imparting instruction.

The prophets were standing functionaries in the Church, and, though dead, will always teach until the final consummation of all things. To represent the apostle as saying that women might speak, or teach, if they were under a supernatural impulse of the Spirit, but that they were totally prohibited if not under that impulse, is to put language into his mouth which he never employed. If he did prohibit them in Timothy and Corinthians, he prohibited *all women*, inspired or uninspired, in *all places* and *situations*, consequently the gifts of the Spirit and the Spirit speaking by Paul would be arrayed one against the other; and Paul would be divided

against himself, according to the eleventh chapter. The fact that women were supernaturally endowed is of itself proof that those gifts were given for the edification of the Church, according to the lecturer's own principle, consequently Paul *did not* prohibit women from *speaking in the Church* in a decent and orderly manner. There was not the least intimation given in the lecture, that *women ever were supernaturally gifted* under the Christian dispensation. It will be remembered that the only women mentioned who exercised any public functions were Deborah, Huldah, and Anna, all under the Old Testament dispensation! It appears that the marriage contract did not call for so much homage, on the side of the woman, under the Old Testament dispensation, as under the New, (although Genesis and Numbers were quoted to prove the wife's obedience,)—as we are informed both Deborah and Huldah had husbands; nor were their notions of female etiquette so fastidious as to “decency and modesty” as in our more refined age. We wonder what corner women will have allotted to them at the day of judgment. Christ declares that none will then be speechless, let them be on his right hand or on his left. “When saw we thee a stranger?” &c., &c.

It will be observed, as we have already said, the preacher acknowledged “that women had natural rights equal with men, yet there were certain relations in which they stood to men, and in the performance of the duties incident to them women were subordinate, and thus were excluded from being functionaries in the Church.” Is it not passing strange, when it was the *husbandly relation* that made the *difference*, how that could affect women who have no husbands? Is it not necessary that a bull be issued from the Vatican to say definitively whether it is the circumstance of being a *wife* or a *woman* that prevents a female from preaching? If her being a woman prevents her from preaching, why is it said that it is the circumstance of her being a wife? This certainly is a very abstruse question; it is difficult to understand this *husbandly authority*, its dimensions are so huge! The lecturer said, “That preaching was not a natural right, because, if it was a natural right, it might be said that the Almighty deprived a part of the children of Israel of their natural rights when he confined the priesthood to

one particular tribe. The Almighty did not deprive any of the children of Israel of their natural rights by thus electing one tribe. The Jewish government was a theocracy. God immediately appointed all their officers, both ecclesiastical and civil. He saw proper to elect the tribe of Levi for the priesthood, without giving any reason but his own choice. There is no intimation given that any of the tribes were disqualified, or any of the sexes disqualified, from filling that office by nature; only that God did not see proper to elect them. It is no more than the right that an individual, or a congregation, exercises to vote for any of their officers, without giving any reason for their choice; all that any person can claim by nature, is to be eligible to an office. If the circumstance of her being a woman disqualifies her for *preaching the gospel*, then she has not equal natural rights with men, or preaching the gospel must be a supernatural right; and if so, they must be supernatural beings, or have supernatural qualifications, who preached. They are *superior* beings at all events!—this is at the *foundation* of the whole matter.

If women were permitted to exercise their talents in preaching, as they did in the primitive days of Christianity, they would come into competition with a privileged order of dignitaries, who measuring themselves by the pigmy stature of women, rise to giants in their own estimation. "I would to God, said Moses, that all the Lord's people were prophets," *even women*, (as we suppose women are people.) He had no invidious fears that any would eclipse his glory, nor had he any desire to detract from others, in order to elevate himself. The idea of women being excluded from preaching, elevates and dignifies the clerical office, and consecrates the pulpit as holy ground, encompassed with thunderings and lightnings, and enveloped with thick clouds and darkness! So that no such leprous or polluted creatures as women must come near, or touch it. The exclusion of women from the pulpit answers instead of the celibacy which the popish clergy have adopted, to add sanctity to their official standing. We are surprised Protestants do not adopt it. It is certainly a great dishonour to be identified with such a poor, insignificant subordinate as woman, although he is consti-

tuted her king, as we believe king and head are considered synonymous. He is also her prophet—"If they want to know any thing," &c. &c.; and, to complete his honour, though he is too modest to ask it, he can show by equal authority that he is her priest. These offices cannot be separated: they are a threefold cord that cannot be broken. "Husbands, love your wives as Christ loved the church, and gave himself for it." Now, there is more evidence that he is her priest than that he is either her king or prophet. WILL OUR BRETHREN TRY IT? Then let them *atone for her sins and suffer for her guilt!* What is the reason we hear nothing about their priestly office? They *usurp* the offices of *prophet* and *king*. These being the husband's official duties, as well unbelieving as believing, the ignorant as the learned, the imbecile as the wise; thus stood Nabal and Abigail; but any person of "common sense," by consulting the history of Abigail, would perceive that she was much addicted to the heinous sin of becoming tired of her station as a learner. As she was so manifestly derelict in duty, in this respect, would it not have been opportune for the preacher to have brought her forward as an example, to deter wives from committing like flagitious sins?

We have already shown that the lecturer said, "Women might be permitted to speak among their own sex, but that they were totally prohibited from speaking in promiscuous assemblies, or to be teachers of men." This is the extent of all that was said on this part of the subject; there was no direction given as to how this speaking was to be conducted. Whether the woman was to appear in the character of a preacher to her own sex, or whether as an ordinary member of the assemblage she was to address the meeting, as the Christian church was modelled after the order of the Jewish synagogue. Was there an order of women in the Jewish synagogue whose duty it was to teach their own sex? Nothing of the kind is practised in our day—we should wish to have the advice of those who are set over us to *dictate* in spiritual matters. It is certainly a very intricate, "delicate question," how this would comport with woman always being a learner; not only a learner in a public assembly, but a learner in the family. "She is to be taught by her husband at home, and she should be content with her station."

If a woman should attempt to teach her own sex in public, she would be usurping the place of the gospel minister, and if she should go into the family to teach, she would be usurping the prerogatives of the husband, the most *august potentate* in the world. Is it not a most abstruse question how she can teach her own sex, and always be a learner? Such a regulation as this calls loudly for the advice and counsel of a casuistical conclave. It might have thrown some light on women's instrumentality, if the lecturer had spoken of the women who were supernaturally endowed at the first promulgation of the gospel. His subject would naturally have led to this, as he was speaking of supernatural gifts, and said, "Those gifts were given for the edification of the church."—Or in what sequestered corner those women peeped and muttered, or how their gifts edified the church. If it is said in reply, that they spoke to their own sex, and thus edified the church—we ask, if a collection of women constitute a church, what difference is there between them and gospel ministers? We will take the liberty of guessing, perhaps those *women preached* in a hamlet, where there were only "two or three gathered together,"—their auditors an inferior portion of the human family—what, inferior in moral or intellectual attainments? O no, dear reader, that would be a small matter. The momentous and only cause of their inferiority was, they had *no beards*. Having a fine meeting-house, standing in a pulpit, and addressing a large assembly of people ornamented with *beards*, are indispensable to constitute a minister of the gospel. Instead of degrading women to speak to their own sex, it elevates them—it is an honourable and prominent part of the gospel ministry to preach the gospel to the poor and despised.

There is not the least shadow of scripture evidence that women ever preached exclusively to their own sex. It is manifest that they spoke *publicly* on the day of Pentecost, and the apostle regulates their personal appearance when they spoke in the *church* in the eleventh chapter of this epistle. Nor is there an instance on scripture record of any being inspired to speak to one portion of the community with an inhibition of speaking to the other. It is a distinction unknown in the gospel, and in direct opposition to it; for all Christ's disciples are brethren, "there is neither male nor

female," &c. Nor is there any evidence that they whom the apostle addressed as "helpers in Christ Jesus, and his fellow-labourers, and true yoke-fellows," were inspired at all. The apostle often mentions Priscilla with great affection and respect, and denominates her and her husband his "helpers in Christ Jesus." No intimation was given that she was inspired, though she became discontented with "her station of being a learner," and presumed *even to teach* an eloquent Apollos, a man mighty in the scriptures. The apostle "salutes Tryphena and Tryphosa, who labour in the Lord; salute the beloved Persis, who laboured much in the Lord,"—*three women*, with many others we could mention. Might not woman's instrumentality have received a passing remark in the lecture, since God has seen proper to record those women as labourers in the gospel when the labours of many men have sunk into oblivion, even the labours of a majority of the apostles of our Lord?

Scripture history is entirely silent as to the ministry of a majority of the twelve apostles after the death of Christ. There is no mention made of any, excepting Peter, John, the two Jameses, and perhaps Jude. These are all that are mentioned in scripture history, except incidentally. Acts vi. 2.

Now, when God has seen proper to bury the labours of a majority of the apostles of our Lord in oblivion, and their instrumentality is never mentioned in scripture after the death of Christ, with the above exceptions, whilst many women have the honour of being by name enrolled as labourers in the Lord's vineyard, wherefore then should we not be afraid to speak against the instrumentality of women, "lest haply we be found to fight against God?"

It would exhibit as much wisdom for our ecclesiastics to adopt Dr. Clark's opinion on this question—it has not lowered his clerical dignity in the least. It is as follows: "Romans xvi. 12. Tryphena and Tryphosa. Two holy women, who it seems were assistants to the apostle in his work; probably by exhorting and visiting the sick. Persis was another woman, who it seems excelled the preceding; for of her it is said, *she laboured much in the Lord*. We learn from this, that Christian women, as well as men, laboured in the ministry of the word. In those times of simplicity, persons, whether men or women, who had received the knowledge of the

truth, believed it to be their duty to propagate it to the utmost of their power. Many have spent much useless labour in endeavouring to prove that these women did not preach. That there were some prophetesses, as well as prophets, in the Christian church, we learn; and that a woman might pray or prophesy, provided she had her head covered, we know; and that whoever prophesied, spoke unto others, to edification, exhortation, and comfort, St. Paul declares in 1st Corinthians xiv. 3. And that no preacher can do more, every person must acknowledge; because to edify, exhort, and comfort, are the prime ends of the gospel ministry. If women thus prophesied, then women preached." See Dr. Clark's Commentary on this passage.

We think people might be better employed than to torture their imagination in producing arguments to show how little any portion of the human family is to exercise their intellect, making that to be a heinous sin which is their special duty. There is enough for us all to do, and a wide field for all our labours, physically, intellectually, morally, and religiously.

We know that such expressions as, "Women were always to be learners, and should be content with their stations," are only rhetorical flourishes of commentators, or *pulpit orators*, in order to embellish their opinions. They have no idea of its being carried out, only so far as it suits their own purpose; but it tends to degrade women: such language is well calculated to lower their standing in society, and subvert their influence. It was never hinted at in the lecture, that a woman was a rational and accountable being, who was to think and judge for herself, and to "search the scriptures to see whether these things were so." She was put under the ban of her husband, and those who had no husbands were classed under the same law of subjection indiscriminately; the vilest of men were exalted above the most intellectual and moral woman. The matter of the lecture, and the manner in which it was delivered, were sufficiently overbearing to characterize the most inveterate slaveholder, when descanting on the moral and intellectual standing of his slaves. The most polluted of husbands would feel himself elevated above the most distinguished, moral, and intellectual woman, and his heart would be hardened against her influence. Any

person having the hardihood to doubt these opinions, was charged with idiocy. The lecturer was "surprised that any person having common sense could have a contrary opinion." He pointed out no way by which women could promote the interests of religion. He did say that what he had advanced must not be construed so as to prevent a woman from instructing her children; but how does this comport with the other part of his lecture—"she was always to be a learner," &c.? Suppose she is the mother of sons who are young men, how is she to teach them when she is "totally prohibited from teaching a man?" Is not this doctrine calculated to deafen the ears of sons against her instruction? The apostle says, "If I build again the things which I destroy, I make myself a transgressor." That women are not to *usurp* authority, and to assume a magisterial, dictatorial air, is a truth—nor are they to interrupt speakers in congregated assemblies by asking questions not pertinent; neither are men to *usurp* authority, and to assume a magisterial, dictatorial mien, notwithstanding this is the common practice of a majority of men.

There is no opinion in this lecture peculiar to an individual. There is an overwhelming majority of both clergy and laity, particularly those who claim for themselves the title of the "orthodox," who hold the same opinions which are expressed in the lecture. There are many, perhaps, who would not express their opinions in a congregated assembly in language quite so exceptionable, and yet it is just the language of what is styled our popular "orthodox" commentators. Their opinions, however, are rather behind the age. It is our sincere desire to treat the authors of the opinions, on which we have been freely animadverting, with respect and regard, yet we look with indignation upon these sentiments. We respect and regard men of character and good standing, yet we respect and regard truth and the rights of humanity more than the standing of any man.

If men are invested with the power and authority which are claimed, their responsibility is tremendous, and if woman is such a subordinate, she has no responsibility, except "unargued to obey;" neither is man honoured by his position, unless he has moral and intellectual qualifications commensurate to his responsibility, and yet man's moral and intel-

lectual qualifications, and accountability, are never taken into view by a great majority of our teachers. Power and authority are the summit of human greatness. Power and authority are of higher estimation with them than moral attainments. "Better to reign in hell than serve in heaven!"

Is the glory of God or the good of the human family promoted by representing woman, the mother of mankind, to be such a degraded, subordinate being? What a pernicious effect it must have, more particularly on a son, to hear his mother represented as chased by authority to every corner of this theatre of action, knowing that all authority is for the good of the governed! Does it not proclaim with trumpet-tongue that she is weak and imbecile, and cannot "take care of herself?"

Woman is forced to put her candle under a bushel. If it be a cardinal Christian duty in her to appear as a being inferior in intellect to man, thus a caste of the most odious kind is established in the human family. She is not only denied the right of giving instruction herself; but has been, and still continues to be, in some denominations, denied a right of choice in those who are to give her spiritual instruction, and to be her spiritual rulers. They have divested her of all official standing in the church, although placed there, according to their own testimony, by the indubitable sanction of God. Diotrephes-like, "They love to have the pre-eminence," and as a justification of their tyranny, "they prate against her with malicious words." We solemnly protest against such a combination of effort to subvert female influence and instrumentality. Are the glory of God, and the good or honour of the human family promoted by degrading woman, the mother of mankind? "Is not the man by the woman?"

We cannot think that man acts with such malignant feelings towards woman as his conduct indicates, but he looks upon her as an inferior being, and does not weigh his conduct in the balance of the sanctuary. "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Matt. vii. 12.

We have an order established in the human family, professing to be of God's appointment, the most absolute and arbitrary, and encompassed with the most pompous regalia

of any authority in the civilized world, either spurious or lawful. We allude to the *husbandly authority*. It professes not only to have control of their physical avocations, but the *intellect must be fettered*, and the tongue palsied in its dread presence, in token of homage.

What authority in the civilized world claims so much servility of its vassals as to say they must always appear lower in intellectual attainments than those in authority; they must not dare to open their mouths to impart any instruction to the *caste* that sits in authority over them?—thus inflicting an injury on those who might be benefited by their instruction. Not only must they refrain from the exercise of speech and intellect to manifest their servility passively, but they must veil their faces, as an emblem of their vassalage, even when they appear in the character of worshippers at the altars of God. Thus this authority has all the characteristics of Antichrist. Do papists enchain the minds of their vassals, saying, Hitherto shalt thou go, and no farther? This authority does the same. Do papists build “doctrines on the traditions of men?” This authority does the same. Do papists make a deity of the mother of our Lord, and other saints? This authority degrades the mother of mankind to deify itself. This aristocracy of sex “exalteth itself above all that is called God, or that is worshipped; it sitteth in the temple of God, showing itself that it is God.” It exalteth itself above Christ in the person of his members—it requires members of Christ’s mystical body to veil their faces when they appear in the character of worshippers, to show its power and authority over them. Christ says, “Inasmuch as ye have done it to the least of these my brethren, ye have done it unto me.” The temple of the Holy Ghost has to be veiled in its presence, in token of subjection to its power and authority.

Such are the teachings from the pulpit and the press in the nineteenth century; these are represented as doctrines of the Christian religion,—that the apostle of the Gentiles wrote fourteen verses of ordinary length, 1 Cor. xi. 3—16, to enforce the duty of the wife’s appearing veiled at the altars of God, to show her husband’s power and authority over her; an emblem of vassalage which no authority claims in the civilized world. It cannot be construed into any thing

else but man-worship. The custom of wearing the veil is dispensed with, but the *authority* remains the same, and *all women*, whether married or not, are placed in the same category. Would not any other authority be hissed off the stage of action that would come forward in *Christian, republican, protestant America*, in the nineteenth century, and exhibit such principles of arbitrary authority, and enshrined in such pompous regalia? Thanks to an overruling Providence, this authority is greater in words than in power. Christian liberty is too well understood to permit it to carry out its principles; but as its power diminishes its vain boasts increase. Christ sometimes puts a mark on his servants, or seals them, but it is for their honour and protection. Ezek. ix. 4, Rev. vii. 3. There is another power that marks its vassals, and holds them in bondage that no man may either buy or sell, save those who are thus marked. The authority we have under review is an older member of the same family with the latter; the family resemblance is so striking that it cannot be mistaken. The one is Aholah the younger, the other Aholibah the older; the *husbandly authority* claiming both temporal and spiritual dominion.

The anti-scriptural opinion, that woman is to divest herself of the exercise of speech and intellect, in congregated assemblies, and that it is her duty to appear as an inferior intellectual being to man, as a tribute due to his sovereignty, is predicated on the apostle's *supposed* prohibition of women speaking in the church, 1 Corinth. xiv. 34, 35, 1 Tim. ii. 11, 12. The apostle, in these portions of Scripture, had evidently no reference to women preaching, but what he said, was intended to correct some improprieties; and is of use wherever such improprieties occur, either in men or women. He forbids the disturbing of congregated assemblies by proposing irrelevant questions, either for discussion or information. In the twenty-eighth verse of this chapter he orders men to keep silence in the church, if their speaking was not for edification. The apostle, in the fourteenth chapter of 1 Corinth., was regulating the exercise of supernatural gifts; these gifts were bestowed on both men and women indiscriminately. The apostle informs us, that they were given for "the edification of the church, for the work of the ministry"—consequently he would not endeavour to subvert the intention of the Spirit

by forbidding those thus gifted from their due exercise. The Spirit speaking by Paul, and the gifts of the Spirit, will not contradict each other, for they are one and the same.

What puts it past doubt, that the Apostle did not intend to prohibit women from speaking in the church, in a proper manner, is, that he regulated the manner of *women speaking in the church*, in the same epistle, of which the *supposed* prohibition is a part, and gave reasons from nature for her so doing. He says, "Nevertheless, neither is the man without the woman, neither the woman without the man, in the Lord. For, as the woman is of the man, even so is the man also by the woman; but all things of God," 1 Cor. xi. 11, 12. All facts and examples of women exercising their talents, agree with this portion of scripture. If a woman is not to speak publicly, lest she should assume an equality with man, the same reason would prevent her from teaching privately, or writing; no reason can be given why a person may not speak what they would write. The reason why she is debarred from speaking is so broad, that it closes up every avenue by which she can make her talents useful; nor can the prohibition, by any mode of construction, operate on unmarried women at all, for the prohibition is supposed to be predicated on the husband's authority; nor is there any obedience due to any of our fellow-creatures designed to fetter our intellect; it is as much the wife's duty to instruct the husband as it is the husband's duty to instruct the wife, 1 Cor. vii. 16; 1 Pet. iii. 1. Therefore it cannot be true that the husband's authority would prevent her from teaching; nor is there such an idea held out in scripture, that it would be a breach of the marriage contract for a woman to teach. She is not to assume a magisterial, dictatorial air, thus usurping authority over the man. "If men are afraid to be left in the rear in intellectual improvement, let them hasten onward. They have monopolized intellectual advantages for many centuries. If women can outstrip them, or equal them in intellectual attainments, under all their disadvantages, let them do so. If any class of mankind can obtain intellectual pre-eminence, or equality, it is a sure sign they deserve it. Of all monopolies, a monopoly of knowledge is the worst. Truth monopolized is error, as light when confined becomes darkness.

From our investigation of scripture on woman's standing, as an intellectual and moral being, our position is, that the Christian religion lays no interdict on woman's exercise of intellect and speech more than on man's, but makes it her imperative duty to cultivate whatever talents God has given her, and make them useful in any capacity in which it would be lawful for man to exercise his talents, or be obnoxious to the charge, and the penalty of the unprofitable servant, who hid his Lord's talent in the earth. There are no monopolies in Christ's kingdom of the exercise of speech or intellect, those ennobling gifts of God to man. Whatever is morally right for a man to do, is morally right for a woman. "There is neither male nor female, for ye are all one in Christ Jesus," Gal. iii. 28. Instead of its being considered woman's duty to make her talent, or talents, useful, it is impressed upon her, as a cardinal duty, to hide them in the earth. "She is always to be a learner." And she is not even represented as placed there for her benefit, but avowedly placed there to degrade her and exalt the man to a "secondary god." It is not because his qualifications are greater, either by gifts or graces, but she is to occupy the novice's seat, to show that she belongs to an inferior, subordinate caste. Are these the principles of Christianity? We think not. "Would God," said Moses, "that all the Lord's people were prophets,"—"charity envieth not, charity vaunteth not itself, is not puffed up." Moses was imbued with the right spirit; he was meek and lowly, like his Lord and Master. Christ himself, while on earth, never took *state* upon himself. Moses was invested with the greatest amount of authority of any mere man that ever appeared on earth, though he was not exalted above measure. He was well aware he was invested with dominion for the good of the governed, not for self-exaltation. His responsibility and accountability he complained bitterly of, Numb. xi. 11, 14. Every person, invested with power and authority, if imbued with the right spirit, will feel his responsibility. Great as Moses' power and authority were, we do not hear that any of the people wore a veil in the tabernacle, or in any other place, to do him homage,—yet we have some in our days invested with higher power and authority than was Moses; they certainly should feel their tremendous responsibility, but we hear no complaint on that subject.

It may be asked, Do we consider it a woman's duty to go out to preach and teach as men? We will take the word of God for our direction on this question. That a number of women did devote themselves to the service of God in a public manner, is a subject of scriptural record. It may be asked, Would we abstract women from their domestic duties, and the care of their offspring, to send them abroad to *preach and teach*? This is an old argument. When the children of Israel desired of Pharaoh to let them go and sacrifice unto the Lord, he said, Ye are idle, ye are idle, Ex. v. 17; and he tasked them the heavier, and would not permit them to go. And when Eliab, David's elder brother, thought he saw some indications that David was aspiring to an eminence above his "*sphere*;" he inquired of him, with whom he had left those few sheep in the wilderness? 1 Sam. xvii. 28, reminding him that keeping those few sheep was his "appropriate sphere;" but David did not submit to his dictation. So, when woman turns her attention to any *pursuit* outside of her *mansion*, she is reminded that *domestic duties* are her only "sphere." We would not send every woman, or every man, to *preach or teach*, nor is every woman, or every man, *qualified* to preach or teach, and when they have not *qualifications*, it is a sure indication *that God did not send them*, be they *man or woman*. If every man were to preach, and neglect to cultivate the earth, what would become of mothers and children? There are comparatively few women that go to preach or teach, in those few denominations who do not restrict women from preaching.

Woman has a work assigned her in the human family, which man is not qualified by nature to perform. If she were to appear in the field as a public servant as often as man, she would have more than her share of labour. God will not have one part of the human family *eased* and another *burdened*. Even in the present organization of society, there are few missionary stations in heathen lands in which women are not employed; they are there indispensable, and very efficient fellow-labourers. On the other hand, where the standard of the cross is firmly planted, they are ingloriously discharged from the field; there is no more room for their labours, excepting in the character of automatons, a machinery ill-calculated for the development of either in-

tellect or enterprise. We believe if God has placed woman in a family, and made her the mother of children, *it is her special* and particular duty to assist in training them up in the nurture and admonition of the Lord, and to perform such offices as nature has alone qualified her for. For a woman to leave this important work to preach, no matter how gifted mentally, would not, in our opinion, be her duty. One duty is not to jostle out another. But of this every one is to judge for herself. "Let every one be fully persuaded in her own mind."

We believe that a woman who properly attends to the rearing of those "olive plants," and polishing of the "corner stones," that God hath committed to her care, does more important service to the church and state than many men who have been dubbed with the title of D. D., and invested with the clerical office for more than half a century. A majority of men who have risen to any conspicuous eminence in church or state have attributed their success in a great degree to the wise and pious instructions of their *mothers*.

However important the services may be which a woman can render to the world as a mother, still we have no idea that it is her only province, and we are governed in our opinion by the word of God. Our Saviour, both personally and by the mouth of the apostle, has decided that people may either marry or not marry as they see proper. Matt. xix. 11, 12, 1 Cor. vii. 33, 34. The latter portion of scripture, in particular, shows that God calls on woman for services disconnected with the marriage relation as well as from man. We have no idea that men or women are to take vows of celibacy, and shut themselves up in a cloister. But certainly scripture shows it is lawful for either man or woman to refrain from marriage, if so disposed, that they may devote themselves more particularly to the service of God.

It is woman's duty as well as man's to ameliorate the condition of mankind intellectually, morally, religiously, or physically, and many have done so. The world is very much indebted to Hannah More for her writings. She wrote as vigorously as Johnson, and with far more Christian mildness. Mrs. Fry visited the prisoner in his solitude, to take the gauge of human misery, to make hearts feel for human sorrow, and hands open in Christian charity; she *de-*

serves a statue by the side of Howard. Miss Dix may be said to be the American Mrs. Fry. We could swell the catalogue to large dimensions, but we forbear. Many women have done more important services to the world out of the family circle than many women who have reared a family. The apostle's "yoke-fellow and fellow-labourers and helpers in Christ Jesus" do not seem to have been engaged in rearing children. It does not appear that Priscilla was a nursing-mother, according to the popular idea of that phrase. We know she did give intellectual nutriment or instruction to a man, to *qualify him* for the *ministry*. O that we had more Priscillas that had a proper estimate of their standing in the human family, and their accountability! And O for the child-like disposition of an Apollos, "for of such is the kingdom of heaven!"

True she gave the instruction privately, but was it not made as public to that generation, and also to the succeeding generations, as if it had been done on Mars' hill, or in the temple at Jerusalem? It as much rebukes the principle on which woman is prohibited from teaching, namely, that she is always to appear as an inferior intellectual being to man. She must not teach, but must always be "a learner;" and it manifests that, as far as Christian knowledge was concerned, she was *better qualified to preach* than was an eloquent Apollos. To have the *qualifications* to perform the duties of an office is wherein *the honour lies*. In this respect Priscilla was *the superior*,—and yet there are *no superiors in Christ's kingdom*, for his disciples are all brethren. The person giving instruction *is the servant*; teaching is to subserve the interests of the instructed, and not for an ostentatious display of the instructor's talents. It must not be done "through strife or vain-glory; but in lowliness of mind let each esteem others better than themselves." This is where the *mistake* is made. The person teaching is regarded as a *superior being* to the taught, therefore woman must not presume to show herself a superior. And although it is a great and grievous injury inflicted on a human being to be forced to place their light under a bushel, yet the *principal injury is sustained by those who would be benefited by that light, and there is a grievous injury inflicted on the world by compelling woman to roll up her talent or talents in a napkin*.

We have previously said facts and examples of women exercising their talents are in opposition to 1 Cor. xiv. 34, 35, 1 Tim. ii. 11, 12, as they are generally understood. The case of Priscilla shows plainly that it is a woman's duty to impart instruction, if capable, to a man, or to any human being, in a proper manner. Any person denying this denies the dictates of "common sense." We have no evidence that she was supernaturally endowed. We must take scripture in its proper connexion: what absurdities could we not prove by scripture if we would take detached passages. **POPERY, DOMESTIC SLAVERY, POLITICAL DESPOTISM, and this ARISTOCRACY OF SEX—ALL** give scripture proof for their tyranny by quoting detached portions. Any of the three former can give more plausible scripture arguments for their usurpations than can the *husbandly authority*. It is truly astonishing what a *sandy foundation* has supported such a *lofty superstructure* for so many centuries. This question has always been handled by those whose love of dominion made it their interest to give arguments *only* to establish *one side* of the question. They said what they pleased on this question without any opposition. To mention "woman's rights" (except in the way of ridicule) would subject a person to the shafts of calumny and sarcasm, and to a charge of heresy of the most malignant type.

We have protracted our remarks further than we had anticipated. We will close this chapter by one inquiry. It is acknowledged by those who are the greatest opposers of woman exercising her intellect out of the precincts of her domicile, that woman did occupy an honourable standing in the primitive church, in the office of the deaconess, who discharged "some of the duties of the gospel ministry to her own sex."^{*} Why then is this office discontinued? why is not woman now permitted to carry a message to her own sex, or promote their interest under the authority of the church? We would not consider her degraded by being a "messenger of the Lord of hosts, or an ambassador for Christ," to the despised and down-trodden.

^{*} Her own sex! a distinction wholly unknown in the scriptures. Those who performed religious duties to one sex, did it to the other. "There is neither male nor female in Christ Jesus."

CHAPTER X.

WOMAN'S POLITICAL RIGHTS AND DUTIES.

"And kings shall be thy nursing fathers, and their queens thy nursing mothers." Isaiah xlix. 23.

WE see woman is recognised in scripture, in a political capacity, as performing political duties. Were it not that God has called her to this service, she might justly exclaim, "Let the potsherd of the earth strive with the potsherd of the earth, but as for me I will not touch the polluted thing;" for the political machinery, as at present conducted, is in a great measure, a swindling, juggling concern, and is sustained at a great sacrifice of moral principle. Offices are generally sought for sake of the spoils, and for self-gratification, without any view to either the glory of God, or the benefit of men. The elective franchise is exerted to elevate party, *not* principle; but it is the promise of Him who cannot lie, that there will be a better state of things, when both men and women will exert their political influence, as "nursing fathers and nursing mothers" to the people of God; when the "kingdoms of this world will become the kingdoms of our God, and his Christ."

Women, with very few exceptions, at present are excluded from all political rights throughout the world; consequently, they cannot perform the duty of "nursing mothers," in a political character. As it is the subject of prophecy, that women will perform political duties, we are sure of its fulfilment, and that women will be invested with their political rights. Where might we most naturally have expected the fulfilment of this prediction to commence, but in *Christian, republican America*—the world's best hope?—that has declared these truths to be self-evident, that all men are created equal, (all mankind;) as all are made of one blood, all created in the image of God, and placed in dominion over the irrational creatures, and both sexes placed in equal dominion in the human family. "Honour thy father and thy *mother*."

As a nation, we have declared that government receives its just powers from the consent of the governed; and in accordance with this, the United States Constitution makes all people the basis of representation, without any reference to sex, (except that a slave is only three-fifths of a human being.) We believe that consistency would have required no other test for political rights or privileges, than these qualifications, to wit, mature age and judgment; but all the States of the confederacy, by their local laws, have deprived women of the right of suffrage. Minors, idiots, insane persons, murderers, robbers, horse-thieves, and a great catalogue of culprits, coloured people, and white women, are all placed in the same category, with respect to the right of suffrage. Coloured men have a right to vote in *some* of the States.

The government of the United States, with respect to women, is but a great hereditary aristocracy, which governs them by arbitrary law without their own consent, thus giving the lie to the principle that government receives its legitimate powers from the consent of the governed. It is not hard for man to find excuses for his oppressions, and even clothe them with a garb of love or anxiety for the good of the governed. Woman cannot "take care of herself;" hence man's sapient head is only qualified to make laws to govern human actions.

One pretext for depriving woman of the elective franchise is, that it would corrupt her morals, because misrule and uproar characterize a great portion of our political assemblies. These sapient worthies belch out uproarious yells, like beasts in a menagerie, and utter vociferous threats which are sometimes executed in gouged eyes and bleeding noses, when they assemble in "their sovereignty," to choose persons to make laws to govern themselves, and their wards, (the women;) and this is made a pretext why women should not appear in such assemblies. We think such conduct proves that such people have need of guardians themselves, instead of being guardians for others; and they woefully lack what is essential to government, to wit, to know how to govern themselves. Is such savage conduct in men the effect of the right of suffrage? Does it promote good morals in countries where people are debarred the right of suffrage? No person will say that it does, but the very reverse. The tendency is to

degrade and brutify, where any portion of the community is deprived of their natural rights. Why could not women go in an orderly and decent manner, and deposite their ballots, as a great many of our male citizens do, without acting the savage or the barbarian? The very idea of women being excluded from the right of suffrage, lest it might contaminate their morals, is a tacit acknowledgment that women are more moral in the aggregate than are men, and these are the very people that are needed to renovate the political system. Has not God declared that "it is not good for man to be alone?" Would not the presence of women in these assemblies be a *corrective* of such disorderly conduct? Is not the government of this world, as far as human agency is concerned, too heavy to be sustained by man alone? Is not woman a "help-meet to man?" But man is still willing to totter on alone under the burden; this is an additional evidence of the kind supervision he takes over woman. He not only loves her as himself, but he loves her better than himself. He is so much afraid that woman's morals might become corrupted by political action, the kind creature takes the whole matter into his own hands, and injures his own morals! We are led to believe that all this kindness flows from another source than love to woman.

Man regards himself as a *superior* being, and as having more rights than woman, and one important item in his bill of rights is, that he is *privileged* to work iniquity. It would be a shame for women to act in this savage manner, but it can be looked over in men; they get excited about election times, and diffusible stimulants add to the excitement with some. Is not woman brought out into the political arena, although she is disfranchised? As it respects the laws which govern her, it makes very little difference to her which demagogue may have the ascendancy, as the laws have stood in statu quo, respecting her rights, since the days of heathenism, with some modifications. Notwithstanding, some women are very strong politicians, and both political parties are very obsequious candidates for their suffrage, and have them out in the political field, particularly at presidential canvassings. They know very well, although they deny them a vote, that God has given them influence. They seem to award to their presence a magi-

cal power. We have seen them hailed in their processions, seated beside log-cabins in miniature, or adorned with hickory bushes; and if, in their political zeal and beneficence, they see proper to present their co-patriots with standards and appropriate banners, the gift is graciously received. If women in the presentment condescend to make speeches, they are extolled to the skies for their eloquence of diction and sublimity of sentiment, and are told that "they far outstrip our congressional orators." Man would not be the least afraid of woman's morals becoming contaminated, if it would advance his interest, or humour his caprice or love of dominion.

Women have just as good a right to appear in political processions as men; they have as good a right to make *speeches in public as men*; patriotism is as much a virtue in them as *in men*; "the whole world" ought to be regarded "as their country, and its inhabitants their countrymen," and they ought to take a deep and thrilling interest in whatever advances the good of mankind, whether politically or in any other way, and exert their influence to the utmost to promote those objects. If, however, they have no moral right to vote, they have no right to appear in either public or private canvassings. If they have no political rights, they have no political duties. They are only there as the *tools* and *dupes* of men to promote their ambitious designs, and *riveting the chains* which are *bound upon themselves*.

The most prominent pretext for woman's exclusion from the right of suffrage is, that the husband is the wife's representative. As we have often said, woman always stands in the character *of wife*, in the human family, yoked, gagged, and fettered, married or unmarried.

We cannot understand how the husband is the wife's representative. An unmarried man's vote counts one, just the same as a married man's. The wife is considered as *merged* in the husband, the twain are one; but the husband is not a whit larger, as to the right of suffrage, than before marriage. He is like "Pharaoh's lean and ill-favoured kine," when he has eaten up the wife, it cannot be known that he has eaten her; he still continues the individual man, with the one vote—so woman has no representation at all.

Those who have the framing of the laws that govern her, look upon themselves as *her superiors*. Their superiority depends on her inferiority; they are great because she is little—so they are partial legislators. Avarice and the unhallowed love of dominion induce them to legislate for their own interest or aggrandizement. The very idea of considering themselves *superior beings*, destroys the rule which God has given to direct us in our treatment of our fellow-creatures—“love thy neighbour as thyself.” We cannot love an inferior being as ourselves; it would not be our duty.

The Declaration of Independence asserts that “all men are created equal, (mankind,) and have certain inalienable rights, among which are life, liberty, and the pursuit of happiness.” Now, has any person liberty when he is governed by laws which he has no voice in making, and when his property is taxed without representation? It is a direct step towards enslavement; it would be an anomaly that such a class would be governed by just and equitable laws. The very opinion that would lead to their disfranchisement and inequality of rights, would lead to further deprivations—hence the unequal and oppressive laws which govern women. For although husband and wife may be said jointly to own the property, and as the husband is the representative, the property may be said not to be taxed without representation; but if two *men* owned that property, they would both have a vote. The property of unmarried women is taxed without any pretence to representation, and yet the taxing of property is a trivial matter in comparison with the laws that bind us in our life and liberty. All women are bound in their lives and liberties by laws they have no voice in making.

It is said that the right of suffrage is a conventional right, and not a natural right, and people may be lawfully divested of conventional rights. The principle that government receives its legitimate powers from the consent of the governed, overturns this opinion. We deny that the right of suffrage is a conventional right, it is a natural and inalienable right, and under that view did our revolutionary fathers bleed and die to obtain the right of suffrage. This was the ground of the bloody conflict, and they appealed to high Heaven for the

justness of their cause. If *war is justifiable at all under the Christian dispensation*, they had just cause for war. People are not to be trusted in making laws who deny to the governed a voice in the making of them, for this is a direct step towards enslavement. Those who rob us of one right are not to be trusted with the rest. If the right of suffrage is a conventional right, *Great Britain had just as good a right* to constitute itself a convention to deprive the inhabitants of its colonies of the right of suffrage, as have the *male sex to constitute themselves* into a convention to deprive the female sex of the right of suffrage. People have a natural right to form conventions and make their own terms of membership, provided, in all cases, they do not invade the rights of others. Forming conventions *gives no right* to exercise authority over *those who are not members of the association*. If people could create rights by forming themselves into conventions, they might create rights ad infinitum. Conventions *can give no rights*, it is God that gives us our rights, and He prescribes our duties. The province of civil government is to protect us in our God-given rights—it can give none; and women have *inherent and inalienable rights the same as men*, and should have a direct voice in all matters which affect their interest.* God

* "Human rights originate in the mental constitution; all men have the same mental attributes, and, therefore, we must concede to them the same rights. * * * What, then, is the function of government? It is simply the protection of human rights. For whose benefit is it established? For the benefit of all who have rights to protect. We hold that government is the mere offspring of rights, which institute it as their means of defence and vindication. Hence it will be perceived that woman's rights are as sacred to the law as man's, and that her concern with government is as great and important as his own. If so, why is she excluded from acting in reference to that which so immediately concerns her? She is a rational, moral being, endowed with rights. Is she not the very being to guard them? Throughout the sensitive creation does not each being act for himself in assertion and defence? But of all others, is not a rational, moral being, especially ordained for self-control and self-vindication?

"We have already seen that government emanates from the moral nature of mankind—that the laws have a moral origin and aim. Now the moral force which is aggregated in the social state, proceeds as much from woman's sentiments as from man's; her moral endowments being, perhaps, proportionally greater than his own. If they are inferior in some respects, it would not aid the other side, provided she is *morally sane*— and that she is so regarded, is proved by the fact that she is held morally and legally responsible to the fullest extent, while she remains

says women have political duties to perform to his church and people. "Queens shall be your nursing mothers," as well as "kings your nursing fathers." As women have the same duties, they must have the same rights. It would appear from this, that women have not only the right of suffrage, but are eligible to office by scripture authority. To be eligible to office is a natural right, because all mankind are created equal; but it is the *people's right to choose* or

unmarried. If, then, woman's moral nature contribute to that moral force in the social state from which the laws emanate, she has, in her mental constitution, the true source of the laws. It now appears that there are inherent in woman, both rights and the source of their protection. Why, then, ought she not to be permitted to draw upon the resources of her own nature for the protection of her rights? Why ought she not to be represented in the legislative body?

"It is further maintained, on the other side, that woman is already sufficiently represented in the halls of legislation. Since her rights are the same as man's, and her mental constitution is also like his, those laws which man ordains for the protection of rights, and which harmonize with his own nature, must afford to her all the protection which she can require. This argument would afford a very limited suffrage of the male sex. It could be urged with the same justice to the exclusion of nine-tenths of the male citizens from the exercise of the elective franchise.

"It can scarcely be necessary to embark in a laboured refutation of principles which lead to such a result. The experiment of universal suffrage for the male sex (excepting minors and criminals,) has been successfully made in many of the states of the American Union, and but few enlightened Americans now oppose its justice or expediency. * * *

"I trust it is now manifest that if woman's mental characteristics are essentially the same as man's, the same reasons which uphold universal suffrage for the male sex, must extend it also to the female; but it is not admitted that the sum of her mental character is the same as man's. It is claimed that while the intellectual and moral forces of her mind are the same, that their peculiar combination and relative strength distinguish her from man in many striking particulars. Suppose then the sum of her character to vary essentially from men's; admit her to have peculiar views, peculiar interests, and moral wants; this but enhances the necessity for a peculiar representation of her moral interests in the legislature. Man, then, cannot properly represent her, he cannot fully appreciate her wants; not feeling them himself, he cannot answer them. This would entitle women not only to vote, but by their votes to elect a separate branch of the legislature. They would have a separate election of their own peculiar representatives from their own sex, who would constitute a separate branch of every legislative body. There seems to be no escape from the claims of woman to the full rights of citizenship, whether she is considered as possessing the same nature with man, or one peculiar and different. In the one case she can claim to exercise the elective franchise of common right, and in the other, from a peculiar necessity."—*Essays on Human Rights by E. P. Hurlbut.*

refuse. And we know some *women did hold official political stations* by the express will of God. Deborah was a very conspicuous *judge*, a nursing mother of Israel for a period of forty years. Judges iv. The government of judges was the government that God had chosen for Israel—it was their own device to have a king, and God punished them by granting their request. There were no females in the line of the kings, but neither was there a prohibitory statute. Christ was heir to the throne of David by right of his mother. The wise woman in Abel of Bethmaachah, is supposed to be governess of that city. She was the *controlling* spirit, at all events. 2 Sam. xx. 16, 22.

The women of Israel took a deep and thrilling interest in all matters which affected the good of the nation, politically, or in any other way; and we do not hear a word of their transcending their sphere. Qualification should be the only test for office; and the powerful and enlightened nation of Great Britain has a predilection in behalf of women for sovereigns. Indeed, there has been a *greater proportion* of good queens than of good kings. We are not in favour of hereditary monarchy, or monarchy of any character, or any aristocracy of sex or condition. We believe all mankind are created equal, and a scriptural form of government is democratic, a government from the people, and we are so ultra as to believe that *women are people!* Now as the sovereignty is vested in the people, in a republican form of government, all who enjoy political rights in a republic are constituent parts of the sovereignty, and may be called kings or queens, and in the character of queens does God require services from women.

People can exert a greater influence by official standing, although civil officers are no more than the servants of the people. The people, for the time being, clothe them with their authority for the good of the whole. We care not for the excuse that women would neglect domestic duties if they were to perform political. God has assigned her a political duty, and she must perform it—she is God's servant, not man's. It would not take long to deposit a ballot, and that ballot might perform very great and important services to the world. Many women spend the whole session at the sittings of our state and national legislatures, with their hus-

bands or other relations. If a woman were qualified to fill an office, she might do more important services to the world than in any other situation. We know it would not do for every woman to hold an office—nor is every woman qualified—nor is every woman disposed to receive an office—nor would electors always be disposed to vote for a woman to an office, but neither would it suit for every man to hold an office. Who would cultivate the ground, or perform mechanical, or many other avocations, if every man filled a political office? Even at present, in England, the idea of woman's holding official station is not so strange as in the United States. "The Countess of Pembroke, Dorset, and Montgomery had the office of hereditary sheriff of Westmoreland, and exercised it in person. At the assizes at Appleby, she sat with the judges on the bench. In a reported case it is stated by counsel, and substantially assented to by the court, that a woman is capable of serving in almost all the offices of the kingdom, such as those of queen, marshal, great chamberlain, and constable of England, commissioner of sewers, governor of a workhouse, sexton, keeper of the prisons, of the gate-house of the dean and chapter of Westminster, returning officer for members of parliament, and constable, the latter of which is, in some respects, judicial." The office of jailer is frequently exercised by a woman. None of the sovereigns of England ruled with more ability than did Elizabeth. In England it was common to hear the people talk of King Elizabeth and Queen James. No monarch has ever rivalled Isabella of Spain in bravery, sagacity, political wisdom, and a nice sense of honour, yet these characteristics were united with the purest modesty and the warmest feminine affections. Ferdinand, her husband, was her inferior in mind, heart, and nobility of character; but, as wife and mother, she seemed to have been even a more perfect model than as a queen. Austria has produced no wiser or better sovereign than Maria Theresa, to whose strength of character her nobles paid involuntary homage when they unanimously exclaimed, "We will die for our *King* Maria Theresa!" She, too, was the most affectionate of wives, and the most devoted of mothers. And who is disposed to dispute Lord Brougham's assertion, "that Harriet Martineau, by her writings on political economy, is doing

more good than any man in England." We could give many instances of females evincing great ability in political matters." Any one who may wish to be informed on this subject would be gratified by consulting the History of Women, by Lydia Maria Child. It is well worth a perusal.

Women enjoy more rights and immunities in monarchical England than they do in *republican America*! The magnanimous sons of republican America, the world's best hope, rob and maltreat the Indian, degrade and oppress the African, and, to cap the climax of their despotism, divest woman, *their mother*, of her *inherent* and *inalienable rights*! They tell God that queens shall not be a constituent part of their sovereignty, to be "nursing mothers to his church" and people. This is their conduct in their national character, although there are many, many honourable exceptions among the mass of the inhabitants. Another pretext against woman's right of suffrage is, that females would be under obligation to perform military duty, had they the right of suffrage. Now this is a mere pretext, for many persons are incapable of performing military duty, who yet are not debarred from the right of suffrage. Some professions are entirely exempt from military duty, and those who are not exempt would have no more fighting to do than they have at present, perhaps less, as women would generally cast their votes in favour of peace; at all events, women have shown themselves not to be destitute of military prowess. There are many instances of this, but we will make one or two suffice, which we select from Mrs. Child's History of Women. "Margaret of Anjou twice delivered her husband from prison, and placed him on the English throne: she decided twelve battles in person. During the reign of James the Second, a singular instance of female heroism occurred in Scotland. Sir John Cochrane, being condemned to be hanged for joining in Argyle's rebellion, his daughter twice disguised herself and robbed the mail that brought his death-warrant. In the mean time his pardon was obtained from the king."

We thank God that woman has shed little blood in comparison with man. Her errand into the world was not to "destroy men's lives," but to be the means of giving and preserving life; and, if she were permitted to have a voice in political matters, it would be a prelude to that happy day

when "swords will be beaten into plough-shares, and spears into pruning-hooks;" "when the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid," &c. &c. Our brethren are not so generous as King David in olden times. He made it a law in Israel, that they who tarried at home by the stuff had a part alike with those that went out to the battle, 1 Sam. xxx. 24, 25; and we learn that women who remained at home distributed the prey, or spoil. It is just as necessary for some to stay at home, as for others to go out and fight, and particularly useful for women to stay at home to rear men to fight. We also think that it is right to ask women whether their sons, who have cost them so much sorrow and toil, shall go to be set up as marks to be shot at; and we think wives should be treated as politely as Judge Thatcher of Massachusetts treated his wife. When he and Blount, of North Carolina, were members of Congress, the latter challenged the judge to fight a duel. "I'll ask my wife, sir," replied the judge, taking off his three-cornered hat and making a bow, "and if *she* is willing, I'll meet you." Do women experience no suffering in consequence of war? What outrages have not the women of Mexico endured in the last war? Women are peculiarly the sufferers when their country is the seat of war; and what mental and physical anguish do not women experience by bereavements in consequence of war? Whatever affects man, affects woman; this is necessarily so.

Another pretext against women's voting, is that it would produce jarring in families, (as every woman is a wife with our wiseacres.) Husband and wife might differ on political principles, and this would be a source of contention between them. This is the despot's plea. More bitter contentions have never arisen in the world than those which have grown out of differences in religious principles. Religion takes a deep hold on the mind, as it is designed to operate on our destiny, both in time and eternity. Now, would it not be as well to give the husband *all* the thinking for the wife in religious matters, to "prevent dissension," for certainly great family dissension has arisen from this source? It would be endless to take up all the futile objections against women enjoying the right of suffrage; as it is a natural right, they *should* have it, and God will take care of the consequences.

We have already said that it would be an anomaly for any portion of the community, who are divested of the right of suffrage, to be governed by just and equitable laws. Hence the unjust laws by which women are governed. A woman, in her husband's life-time, loses her identity; she is not known in law, as an individual, except in criminal cases. She cannot transact any business in her own name. If she has been appointed an executrix before marriage, and has taken the oath of office, and is discharging its duties, whenever she becomes a *wife*, she is considered *dead* in the eyes of the law, and every person knows that dead people cannot perform any of the duties of the living, and hence a new executor must be appointed. The legal existence of the woman is suspended during the marriage, or at least it is incorporated and consolidated into that of the husband, under whose wing, protection, and cover, she performs every thing. Laws framed in a semi-barbarous age, under the feudal system, when recourse was always had to the sword for protection, still continue to govern women. In the husband the wife still lives, moves, and has her being. There could not be a law devised better calculated to crush the energies and to degrade an individual, and which is, at the same time, a more arrogant usurpation of the prerogatives of God.

Some women sustain a grievous injury by being incapable of making legal contracts, or of owning property, which they acquired by their own industry—all belongs to the husband, perhaps a spendthrift and drunkard. In this case, women cannot hold in their own hand, what would enable them to pursue any business for the support of themselves, and worse than fatherless children.

A law is enacted by the corporation of New York city securing that property to the wife which she has invested in materials for the purpose of pursuing her business, so that it is not liable to be seized for the husband's debts. The interest of the community is promoted by this regulation as well as that of the family. By this means the wife is enabled to support the family, which otherwise might have become a public charge.

As far as husband and wife are concerned, they constitute mystically one. They should be one in interest and affec-

tion. The wife has not power over her own body, but the husband, and likewise also the husband has not power over his own body, but the wife. 1 Cor. vii. 4. But they both retain individuality; he still continues the same immutable man, and she the same immutable woman, as before marriage, and owes important duties to both God and man in that capacity, the same as before marriage. "Two are better than one." And, as individuals, both are to stand before the bar of God, to be judged for the deeds done in the body. And they have individually to stand before the legal tribunals of their country in all criminal cases; consequently there can be no *merging* of the one into the other. If the husband is the wife's representative, let him represent her in a *state prison*, or *on the gallows*; but so long as she is accountable for her actions, she ought to have a voice in all human laws that govern her actions.

The apostle says the husband is the head of the wife, and tells her to be obedient to him in that relation, therefore that constitutes him her political despot, and annihilates her—she is no longer capable of using the pronoun I, myself. Why does the apostle tell her to be obedient to the husband? That he may nourish and cherish her; and he tells the husband that he that loves his wife loves himself. Has the enactment of oppressive laws to govern her in her life, liberty, and the holding of property any tendency to nourish and cherish her, or to cheer and gladden her heart? Does it wipe the tear of sorrow from the widow's cheek, and make her heart leap for joy, to have her property wrested from her, and a portion of it dealt out to her as if she were a pensioner on the bounty of the legal tribunals? Is this the way husbands manifest that they love their wives as themselves? We rejoice to say that even paupers in our alms-houses (males) who have all their wants supplied without their own exertions do not lose their individuality. They retain the right of suffrage. They have not to sell their birthright for a mess of pottage, even though they have been reduced to that situation by their own profligacy. We have no intention of going into a special detail as to the legal disabilities which women sustain, nor are we acquainted with all their legal disabilities in the different states of this union. But

we will mention one instance of the good and equitable laws by which our kind representative, man, governs us.

From the statutes of the state of Ohio, as revised and amended, it appears that if a man die intestate, the law steps in and treats the widow as if she were non compos mentis—her property is dealt out to her as if she were a salaried clerk, thus adding insult to injury to one who is already overwhelmed in sorrow. Her household furniture consists in “beds, bedding, and bedsteads, one table, six chairs, six knives and forks, six plates, six tea-cups and saucers, one sugar-dish, one milk-pot, one tea-pot, and twelve spoons.” Think of this, perhaps eight or ten in a family to have every article dealt out to them by sixes. A very moderately furnished table would need six plates to place the food on. No pitchers, no tumblers, no bowls;—but need we go on to specify the wants? Who does not see that they are numerous? There are many inveterate slave-holders whose self-respect would lead them to have their negro-quarters furnished in better style. But although our wise and just legislators may appear sordid as regards the furniture allotted to the widow, their munificence displays itself to her personally. In their unbounded generosity, they have enacted, that she shall possess her *own clothes* and ornaments. Only think of it! A statute must be passed to invest a woman with the ownership of her *own clothing* and ornaments! She had no legal claim on them before. Is this the person whose duty her Creator says “is to clothe the naked and feed the hungry,” when she does not own what clothes her own person? She feed the hungry! “She eats her own bread by weight, and drinks her water by measure.” Is this the person who in the character of queen is to be a “nursing mother to the church?” What means has she to nourish the church?—or what emblem of sovereignty is she adorned with? Her head is not “crowned with honour or with dignity.” She is not adorned even as the grass of the field. “The lilies toil not, neither do they spin, yet Solomon in all his glory was not arrayed like one of these,”—but she has no raiment she can call her own. She is only a poor pensioner at the caprice of her master’s bounty. A slave cannot own any thing. The poor oppressed widow will not have much need of fine clothing or ornaments. Her oppres-

sors have not supplied her out of her own property with any mode of conveyance from home, unless she takes her feet for it; although she should live in a remote country place, neither horse, saddle, or carriage is allowed her. Some women are very much disappointed and chagrined when their saddles are wrested from them, which perhaps not twelve months before they had brought new from the parental domicile, or had earned by their own industry. There are few men who have assisted in dealing out the widow's appportionment of her property who have not felt that they were doing something oppressive and unjust. The law made it their duty, and that was sufficient to satisfy their scruples, as it was a *woman* they were thus treating. Had it been a man, (if white,) their indignation would have swollen to overflowing. This statute professes to be framed for the protection of children in their inheritance, lest the widow should marry again, and the property fall into the hands of the succeeding husband.

Who has the framing of the laws that create the husband the owner of the wife's property? Might not the property come into the husband's hands through the wife? Is there no fear that a *man* would marry again, and *dispossess her children* of what belonged to their mother? Does woman lack parental affection so much more than man, that she must be bound by oppressive laws, lest she should rob her children or mismanage her property? Notwithstanding all that is done to crush woman's energies and enterprise, and all the obstacles which laws throw in her way, many widows have raised a numerous family respectably, and added to the estate after the death of their husbands; and many women have reared their children decently by their own industry, when a father, under the same circumstances, could not have done it. It is a mere pretence to say, that those laws which "oppress and vex the widow," are made for the protection of children. When there are no children to provide for, and a man dies intestate, his relatives come in as legal heirs to the two-thirds of all the real estate, and the widow is only entitled to the interest of the other third, the same as the widow who has children, as it respects real estate. If they even had the third at their own disposal, it would be a great advantage in many instances; but there is a spy set

over them, as to the management of the third, to take cognizance of it, lest they waste and destroy it. If it is adjudged that they are wasting it, they forfeit their claim to dower. A high-handed piece of despotism, truly, to watch a woman lest she should destroy her own property! The husband the wife's protector, indeed! Does he protect her *in* her rights? No, truly, he keeps her *from* her rights; and the law he has a voice in making, deals more unjustly with the wife of his bosom than with any other relative! All children, male or female, inherit the same amount of property; and, in case there is but one child, male or female, it will inherit two-thirds of the property, whilst the mother is entitled only to one-third of the interest; and, in case he has no children, perhaps a remote relative will come in and inherit two-thirds absolutely of his real estate, and the other third at the death of the widow.

Take an old couple, who, by their joint labour and frugality, have amassed a bare competency; the wife has an equal right to it with the husband, having equally contributed to making it. The whole is barely sufficient for the comfortable maintenance of her old age. The one-third of the estate is wholly incompetent to support an aged, frail person; or the widow may be incapable of supporting herself, in consequence of other disabilities; or whether she is able to support herself or not, is it not a high-handed piece of injustice and despotism to wrest her property from her and give it to another, who was not in any respect instrumental in acquiring it? A distant relative taking precedence of the widow, perhaps a female, thus liable to every objection that can be urged against the wife being the sole possessor of the property, which common sense and justice say she should be. We have known a widow, in consequence of her husband's relatives taking two-thirds of her property, having to hire out for her support. In that situation, we know she could not receive more for her labour than would barely support her when in health, for the *customs of society* have made such a vast disproportion between the wages of male and female, that it operates most oppressively on the labouring class of females. A man receives double the wages for the same amount of labour, and the same kind of labour, although a woman may do it equally as well. *These matters call loudly for reform.*

Take another case—A woman by her industry and good management had paid for property, but she could not own it, as she was a non-entity in law. She kept a public house; her husband, both a drunkard and a gambler, was a heavy tax on her. He was called off by death; they had no children of their own, and his relatives claimed two-thirds of the property, thus putting it out of her power to pursue her business, and throwing her out of house and home—a desolate widow with two small orphan children of a relative, whom she had taken to rear! These are some of the fruits of women being debarred the right of suffrage. It is said that woman's rights are safe in the hands of their affectionate fathers, husbands, and brothers; do the *facts* in the case *testify* that this is so?

An idea pervades the minds of a majority of men, that a woman's comforts should all be buried in the grave of her husband. They are determined she shall walk sorrowfully all her days, after his exit. This is truly only a modification of the Hindoo custom of widows *burning* on the *funeral pile* of their husbands! The principle of the husband being the wife's representative in political matters, whilst she is denied a voice in the laws by which she is governed on that account, is only a modification of the old heathen law which constituted the husband a domestic judge. The husband, by the law, still sits in judgment upon the hourly actions of the wife, with power to inflict a penalty in case of "gross misbehaviour." The heathen husband had the power of life and death over the wife, and he still retains a modification of that authority yet, as he is a constituent part of the sovereignty which makes laws to govern the wife in her life and liberty, and the distribution of her property without her consent. The heathen statute book has far more to do with the regulations by which women are governed in the United States of America, than have the precepts of Jesus Christ. Indeed, we must not do injustice to the heathen by representing their laws to be similar to those of the United States, with respect to the distribution of property. By the Roman law, the wife became a partner of all her husband's substance: if he died intestate, and without children, she inherited his whole fortune, as a daughter. If he left children, she had an equal

share with them.—*Roman Antiquities*, by Alexander Adam, page 500.

Laws have been passed in several of the states, some very recently, securing to the wife the entire control of every species and description of property owned by her, or belonging to her before marriage; and all that may accrue to her after marriage, by will, descent, deed of conveyance, or otherwise, is her own separate property. This is certainly a great reformation, (she can keep her saddle;) but its benefit will be confined to those who had been so favourably situated, as to possess property before marriage, or which accrued to her after marriage. The law still stands unrepealed, respecting the property acquired by the husband and wife during marriage. We should like to see a woman receive some encouragement to stimulate her during marriage, to have a right to what she had acquired by her frugality and industry. She has a right during the marriage to "consider a field, and buy it," and with the fruit of her hands to plant a vineyard, and a right to have the product of her field under her own control. She has a right to eat the fruit of her vineyard in her own way; she has a "natural and inalienable right" to make contracts, and to acquire and possess property equally with man. Or what pleases us best is, to be an equal partner with her husband, in what they have jointly acquired by their labour and economy—for we do confess we are not very fond of separate purses between husband and wife; we think they should have all things in common. It may be asked, who is to be the sovereign, and who the vassal? *Neither* is to be the sovereign or vassal. "Let the husband render unto the wife due benevolence, and likewise also the wife unto the husband; and let the husband care for the things of the world, how he may please his wife, and in like manner the wife the husband." Why could not husband and wife be as partners in business, with their property? Let the principles of equality be carried into the marriage state, and allow the wife to know and feel that she is truly the partner and equal of her husband, and has equal responsibility, and let the whole of the property go to the survivor. Her Creator gave her a right to all the products of the earth, and to have dominion over the irrational creation equally with man. Gen. i. 28, 29. And she has faculties, if they were stimulated to exertion, equal

with man to acquire property. We have seen that she can "consider a field, and buy it." She is also an agriculturist—"she plants a vineyard." She is also a merchant—"she delivers girdles to merchants." She can direct foreign commerce—"she bringeth her food from afar,"—in fine, she is, in the true acceptation of the word, a "*help-meet* to man." She is qualified to be his partner, his equal. The husband would be as much benefited by receiving her as such, as would be the wife. This is no new device, even in our modern times. "Community of property, between husband and wife, exists in the laws of France, Spain, Holland, and to a certain extent in most civilized countries where the common law of England does not prevail." The common law of England is that by which the United States are governed, as it respects the marriage relation. Men threw off the English yoke in '76, and we think it now time that the English yoke be removed from *our necks*. One of our own states has adopted the laws of France. In Louisiana, a woman not only has one-half of her husband's property by right at his death, but may always be considered as possessed of *half his gains* during his life, having at all times power to bequeath that amount. So far as we know, the regulation works well in practice.

It may be said there is a remedy for the evil of which we have been complaining. The husband can make a will, and leave the whole amount of his property to his wife, if he see proper. True, so he can. We were not complaining that husbands had not their full share of rights; but the very fact of these objectionable laws being on the statute book, shows that a majority of husbands love to have it so, and are not disposed to make any better will. A great many have a reluctance to make a will at all, particularly in the early part of life, when it is scarcely ever attended to. If the same injustice were done to a child, that is done to the wife, wills would be more strictly attended to, or the foul blot would soon be wiped from the statute book. Great anxiety is manifested by a majority of men to have their children well provided for, while the wife, the friend and partner of many years' toils, is put off with a mere pittance, or perhaps a pensioner on the bounty of her children. We know there are many honourable exceptions. This injustice to the wife

flows from the idea of the husband's *superiority*. He does not intend to be unjust to his wife, but he never thinks of asking himself the question, How should I like to be thus treated? We know he would revolt at the idea of himself being treated in this manner. But there can be no *comparing* of himself with her, because he is the superior being! He might have been a good husband in the general acceptance of the word, but he has been accustomed to treat his wife in a manner he would not wish to be treated. He had been in the habit of "choosing her pursuit of happiness."

So we see that husbands are not to be trusted to represent their wives, for every deprivation of rights that women sustain is framed to operate on the wife. It is the wife they intend to crush and depress, intellectually and physically, to the grade of a vassal, break down her self-respect and independence, and thus to secure their own sovereignty. Whether men intend this or not, so they act. "The tree is known by its fruit."

Women are denied the right of suffrage en masse, because the husband is the wife's representative; or, in other words, her domestic and political despot; and because the wife is a woman, wherever they find a human being guilty of the charge of being a woman, she is debarred from having a voice in the laws by which she is governed. Unmarried women have a right to a voice in the laws that govern them in their life and liberty, and those who own property ought to have a voice in its taxation, the same as men. They should judge of these matters for themselves, and the community should have the advantage of their political acumen in any political emergency; still they are not oppressed, as are wives, by class legislation. They are permitted to stand in respect to political rights as would the most ignorant and degraded foreigner who is an alien.

Woman, before marriage, exists as a distinct moral being, but after marriage, in the eye of the law, she exists not at all. That is, she is dead in the eyes of the law, as to any benefit she can confer on herself or others. Her insignificance elevates her husband's dignity, and what rights he wrests from her he confers on himself; for that reason he is not to be trusted as her representative. (He permits her to represent herself in the state prison or on the gallows.) It

is time that woman should arise from her legal tomb and assert her rights, and let men know that she is not dead in law, let them know that woman cannot more than man be divested of any of her rights by the marriage contract—that she still continues the same immutable woman, possessing rights, and bound by duties the same as before marriage. Her new relation calls for new duties. Marriage is intended to extend her influence and duties, not to curtail them. She has inalienable rights, the same as man, and has political duties assigned her by her Creator. “Queens shall be nursing mothers,” consequently she must have political rights; the first of which is the elective franchise, a constituent part of the sovereignty. “White male” must be stricken out of our state constitutions as a qualification for the right of suffrage, and *person* substituted in its place.

But we pause: we are afraid we have outraged the refined delicacy of a number of our own sex who may favour us with a reading. The sphere we designate for woman is so masculine, it will be *grating* to their *feminine sensibilities*—we are afraid they will consider it no less than a *disgrace* to their *WOMANHOOD* to say that it would be their duty to deposit a vote in the ballot-box to elect the person who was to make laws to *bind* them in *life, liberty*, and the possession of property! The apostle speaks of a sinful effeminacy, 1 Cor. vi. 9. May not this be of that character? And even many women who appear in political processions, waving handkerchiefs, and giving other public manifestations of *deep* political interest in behalf of “their lords,” would be as much against depositing a vote on their own account as would the most retiring.

We have said before, and we repeat it, that we believe women have as good a right to appear in political processions as men; but we wish to see them consistent. Were a menagerie or a circus to be exhibited, with many other collections of people, it would be considered no breach of delicacy in women to be seen amongst the crowd. Of course women would be under no obligation to exercise the right of suffrage against their will. We wish them to have the liberty of choice in that as well as in other matters. Have women nothing to do with politics? “*Much every way.*” Women are *forced* to appear in courts as

witnesses on very *indelicate subjects*, and also as criminals, no matter how innocent, and as defendants. Woman cannot be extricated from the law—her retiring delicacy will not excuse her from being a subject of the law, although she has no voice in making it. Women have the same interest in the welfare of their country as men, they are specially and personally concerned in the laws of *marriage, divorce, alimony* and *dowry*, and they are governed by very unjust and unequal laws. It is an egregious infringement on the rights of married women to be incapable of making contracts or owning property on their own behalf, and makes them an abject, dependent class. "Cursed be the man that trusteth in man, and maketh flesh his arm." To acquire and possess property is a *natural, inherent* and *inalienable right*. To be incapable of owning property strikes at life itself. If we have a natural right to life, we have a natural right to acquire and hold what supports life, independent of any other human being, for "man is a broken reed at best, but oft a spear." The poor wife is subjected by laws she has no vote in making—may have her property, which she had earned by her own hard labour, swept away by a dissolute husband, or his iron-hearted creditors, leaving *herself* and *children* to *starvation*. What better is she in this respect than a slave? A slave can possess nothing and acquire nothing, but all must belong to the master. If the wife be injured in her person or property, she can bring no action for redress without her husband's concurrence—a slave cannot bring a suit, his master must bring it—so if any damages are recovered for an injury committed on a wife, the *husband pockets it*. In the case of the slave, the MASTER does the same. The courts of law will still permit a husband to restrain a wife of her liberty in case of "gross misbehaviour"—"he may lock her up in a closet, he may bind her with cords, and if she resist, and oppose his lordly authority and brute force, he may maim her. For the right to coerce implies that he may use all the force necessary to accomplish his lawful design." Thus legalized to inflict a lingering death on his wife—a licensed "woman-whipper!" Shame! shame! we blush for our country—degrading and murdering by inches—legalizing a brutal degraded man, (for no other kind would do it,) to employ physical coercion. Surely there never was a more

hypocritical nation on the face of the globe than the United States of America, which declares "these truths to be self-evident, that all mankind are created equal, and that they are endowed by their Creator with certain *inalienable rights*—that among these are *life, liberty, and the pursuit of happiness*. That to secure these rights governments are instituted, deriving their just powers from the *consent of the governed*." In the face of these declarations they have *tyrannically wrested these rights from woman*, whereas their duty was to *protect her in these God-given rights*. She has a special claim on their protection, on account of her physical weakness. The husband by the law sits in judgment on the hourly actions of his wife—a domestic judge, as in the days of heathenism. And whether he is good or bad, imbecile or wise, whether he loves or hates, he has power to decide in his own case, and deprive her of her liberty in despite of a constitutional guarantee that "no person shall be deprived of liberty without due process of law." Is it any wonder that we hear of so many of these "protectors" *murdering their wives*? many die in consequence of these regulations of a *broken heart*, which never will be known until we all appear before God in judgment. "Behold the tears of such as were oppressed, and on the side of their oppressors there was power, but they had no comforter."

After a woman becomes a wife, she ceases to be a human being in the eyes of the law, she loses her individuality; she is a being of the law's own creation, a monster, a fictitious being, not having human rights as before. It has been said it is the price which female wants and weakness must pay for their supply and *protection*. Protection indeed! it is any thing else but protection. Women cannot sell their birth-right inheritance for a mess of pottage! Their *natural rights* are *inalienable*. Their physical wants cannot be supplied at the expense of their moral and intellectual freedom. A magnanimous thing, truly, because a woman is too weak and feeble to protect herself, and supply her own wants, to rob her of her liberty! But it is not true that God has created woman incapable of protecting herself, or supplying her wants. We admit most women are not capable, individually, of repelling the violence of every individual man; if men calculate on being savages, the same

may be said of thousands of men compared with others. But women can supply their own wants, and many of them even encountering all the sorrows and toils attendant on a married state, do support themselves and their children, and, perhaps, also, a drunken worthless husband.

A *government* that is entitled to allegiance will have no *class legislation*. The laws will not be made for man, nor for woman, but for mankind. All rights are human rights, and pertain to human beings without distinction of sex. The laws of America, touching the rights of women, are at variance with the laws of the Creator. Which shall stand?

A respectable lawyer told us, lately, the above were the laws by which we are governed—and that the common law of England on these points had never been repealed. We remarked that it was a dead letter, as public opinion was in advance of the law, that a husband would not be permitted to treat his wife in such a manner; there could not be a jury found that would acquit him of a gross misdemeanor, and he would be dealt with accordingly. He said it was not a dead letter, for he could find twelve men in either of the three "orthodox congregations," whom he named, in our vicinity, who would decide that a husband was perfectly justifiable in many cases, in treating his wife as we have described! On reflection, we believe he was correct. It is like slaveholders sitting in judgment on one another as to the treatment of their slaves—a slave might be too severely treated, but subordination must be maintained. Woman is not judged by a jury of her peers, but of those who consider themselves her *superiors*.

Another feature of the law, which treats the wife like a slave, is the following—"A man has a right to exact the personal labour of his wife, that is, *he may do it*, and there is no law to prevent it: nay, in doing it the law will protect him from interference."—Wayland on Human Responsibility, page 170. By what means can a man exact the personal labour of his wife but by physical coercion? What is the wife but an entailed slave? The laws that govern her and the slave may differ in degree, but *not in kind*. A slave is one that is in the power of a master to whom he belongs. It is degrading to a woman for such laws to be in existence, and they are more degrading to men, who have

the power to repeal them. We hear our Southern brethren branded with the opprobrious epithet of "woman-whippers," and we think these laws approximate so closely to woman-whipping, that they may retort and say, Physician, heal thyself! Magnanimous, chivalrous sons of *Christian, Republican America!* retain in their hands the inalienable liberty of physically coercing their wives. Do they award to woman, the *mother* of mankind, her natural and inalienable rights? It would be worth a woman's while to sacrifice a few blushes in depositing a vote, to have those laws repealed that treat woman with such savage barbarity.

A wife does not altogether stand in the character of a slave in one feature of the law. Our laws have created a little officer to look after all married women who are called to sign deeds; he is the only remnant of the days of chivalry. This officer is known as a commissioner of deeds. In case a woman is about to sign a deed, he is required to send her husband out of the room, to examine her apart from him, to inquire if she signed this deed willingly, without compulsion on the side of the husband. Why does the law give the husband the power of coercion in any case, so as to make it necessary to have such an officer? The wife's pride revolts at the idea of acknowledging that her husband coerced her. She would feel herself degraded by such an acknowledgment. This is the only evidence that the wife has any legal recognition so long as she remains a wife, and the law, in this instance, is in advance of our moral and theological teachings. The degradation and pecuniary embarrassment that one widow of an intestate, (to say nothing of some widows whose husbands have not died intestate,) are subjected to, are sufficient to arouse the energies and move the sympathies of every woman in the country, where such widow resides. What! can there be any thing more degrading to a woman called free, than to be treated as non compos mentis! Her own property parcelled out to her as if she were a pensioner on the bounty of strangers, or a pauper in the alms-house! We have given instances of her property being wrested from her by the strong arm of the law, which should have been her protector. Such treatment as this should enkindle the latent spark of liberty in the

breast of our American females, and arouse their energies, as did oppressive laws the Roman matrons.

"After the fatal battle of Cannæ, the Roman women again consecrated all their ornaments to the service of the state. But when the triumvirs attempted to tax them for the expenses of carrying on a civil war, they tried various means to resist the innovation. At last they chose Hortensia, one of their number, for their speaker, and went in a body to the market-place, to expostulate with the magistrates. The triumvirs wished to drive them away, but the populace grew so tumultuous, that it was deemed prudent to give the women a hearing. Hortensia pleaded so well the cause of her sisters, who resolved they would not voluntarily aid in a civil war, that the number of women taxed, was reduced from fourteen hundred to four hundred."

It appears from this, that the Roman women held property of their own. The Roman women were politically of vital importance to the state; more than once had Rome been preserved from destruction by the instrumentality of women. The Roman women seemed to know, that their duty was to be "nursing mothers to the state." They had something to do in politics. We have shown that women have political rights, as they have political duties assigned them. "Queens shall be your nursing mothers." If woman has no moral claim to political rights, she has no right to perform political duties. But as God has assigned her political duties, she is entitled to political rights, and thus God is robbed of her services, when she is divested of her political rights, and she is also robbed of her natural and inalienable rights, which she possesses in common with man. We have shown, that to divest women of political rights, is a shameful violation of the principles of our government, which say, "We hold these truths to be self-evident, that all men are created equal, (mankind) that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty, and the pursuit of happiness, that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed."

We have shown that the objections urged against the political rights of women are *mere* subterfuges. We have

shown that as a consequence of her being deprived of political rights, she is oppressed by class legislation, and in no part of the civilized world more so than in *Christian, Republican America!* Instead of it being a republican form of government to her, it is an hereditary aristocracy, which governs her by unjust, unequal and oppressive laws, without her consent.

We have shown, on entering the marriage relation, that woman loses her identity—the law no longer recognises her as a human being, but as a kind of fictitious being, merged in another, not entirely dead, but just respiration enough to keep her in existence! Instead of receiving protection from government, she is delivered over, in a great measure, to the tender mercies of a poor, feeble, sinful individual like herself.

Thus saith the Lord, “Cursed be the man that trusteth in man,” thus making her an execration. It has created her an abject, dependent creature, taking from her an inherent and inalienable right, and one that distinguishes man from the beast, a right to property, even what she might earn by her own labour. The law will protect the husband in exacting the personal labour of his wife, and pocketing the proceeds; thus constituting her a slave.

Man would denounce the old heathen law that created the husband a domestic judge, having the power of life and death over the wife. Expatiate on the rights and privileges that women now enjoy! What a privileged portion of the community women are in the United States of America! We have shown that women are governed by the heathen law, modified in the days of feudalism, a semi-barbarous age. The husband still sits as judge over the hourly actions of his wife, with the power in his hands of depriving her of her liberty, in case of “gross misbehaviour,” himself being judge and jury in his own case; thus she is deprived of her liberty “without due process of law,” a gross violation of a constitutional guarantee. The husband is a constituent part of the sovereignty that makes the laws to govern the wife in her life, liberty, and the distribution of property,—thus it is truly a modification of the old heathen law; and a great deal worse respecting

the distribution of property. We shudder at the idea of the Hindoo custom of females being immolated on the husband's funeral pile; but we have shown that the ordeal through which widows have to pass, is a modification of the same abhorrent custom. Although the widow is not burned on the funeral pile, yet she has to pass through a scene of degradation and pecuniary oppression which is calculated to act as a fiery trial to her sensibilities. It is intended that she should walk mournfully all her days after her husband's exit—all her comforts are to be buried in his grave.

If a man dies intestate, instead of the widow taking his place, emerged from her legal tomb, as the surviving head of the family, her property is wrested from her, and a portion of it is dealt out to her as if she were a salaried domestic,—her apportionment, perhaps, entirely inadequate for her support, although she might have been the principal agent in acquiring it. Even in case she had no children, the husband's relations come in as legal heirs for two-thirds of the real estate; thus she is forced, in many instances, to labour for her own support, and if unable to labour, she is thrown on the cold charities of an unfeeling world. Supposing men were treated in this manner, how vociferous would be their complaints; they would do more than complain.

The sneers and frowns of men deter many women from avowing their sentiments on this question. Women of the United States in particular, are very sensitive when assailed by ridicule and sarcasm. To be accused of appearing out of their sphere, is excruciatingly painful. Their sphere of action is so circumscribed, and hence this sensitiveness; they revolve in an egg-shell, and if any of them appear a hair's-breadth out of their prescribed orbit, they are assailed with so much virulence, contumely, and vulgar sarcasm, that it is only some daring spirits who will attempt it. What! a woman out of her sphere to investigate the laws by which she is governed, and speak of their justice, or injustice! Most astonishing!

A great many women take no interest in this question. They care nothing about it, and of course know nothing about it; nor do they wish to know any thing about it.

They intrench themselves behind their own insignificance, and consider themselves as having no responsibility for their country's weal or wo, or their own weal or wo, in a political point of view. They say that it is men's business, and give as a reason, perhaps, that their husbands disapprove of women meddling with politics; thus making their husbands their conscience-keepers. There are others who stand aloof, from conscientious scruples; they have been taught "that it is only man who is clothed with dominion, and has a right to rule, that woman was made in subjection to the man, and should not profess to be his equal,—that "woman was made for man's use, help, and comfort; that man is to woman a kind of secondary god!"—"that God is man's law, man hers, and it is her duty to know no more."

Their minister never mentions any thing about women being "nursing mothers" to the church in the character of queens, or one of the sovereign people. And, indeed, you might attend Sabbath after Sabbath at a great part of the preaching, and not know there were such beings in the world as women; they appear to be of very little help, use, or comfort, to man. No duty is assigned them as co-workers with man; of course, they have no duty to perform, unless it is "to be obedient to their husbands." These nursing-mother queens were in olden times,—Esther, perhaps, was one; but, under the Christian dispensation, there is no such duty called for from women in the United States, as one of the sovereign people, or their minister will tell them.

If woman has no moral right to political action, it would have been morally wrong for Esther, or any other woman, to act in a political capacity; but there are a goodly number of women in the United States, and they are increasing in number, who consider themselves man's equal, his companion, and co-worker, and consider it their duty to exert themselves to the utmost for the glory of God and the good of mankind, in every way in which it would be lawful for man to exert his faculties; and would willingly be nursing mothers, to nurture good morals and true religion, were they permitted to exercise their natural rights. The sneers and sarcasms of either men or women would fall powerless at their feet.

They know that sarcasm and ridicule are only resorted to for want of better arguments. Another class of females consider themselves as household conveniences, or gilded toys, *only made to please men*; and they know the way to please a great majority of men *is*, to acknowledge themselves inferior beings, and the acknowledgment of this is one of the greatest ornaments of the female sex. Hence they consider it *feminine* and *pretty* to abjure all such use of their faculties as would make them co-workers with man, and they do this to increase their power in some of their own favourite schemes, for they are taught from high places that their "power is always greatest in concession." This low, obsequious disposition in woman, is one of the effects of the fall, as well as the domineering spirit in man—"Thy desire shall be to thy husband, and he shall rule over thee." It is a despicable pitiful thing to hear a woman representing herself as lower in the scale of creation than man, having fewer rights; thus dishonouring her Creator, who made her a little lower than the angels, and crowned her with glory and honour, and set her over the works of His hands equally with man, clothed with a nature which is honoured by union with the Godhead, and woman the connecting link. Yes, we say, this is a sinful voluntary humility. Why this gratuitous self-abasement? Human nature was not created by piecemeal. We ought to know the dignified rank in which God has placed us, and our consequent responsibility.

One reason why women are oppressed and divested of their rights is, that a great many women voluntarily *abandon* their rights, even some of those who are qualified to maintain them; but women cannot voluntarily abandon their natural rights without incurring guilt, because these rights impose duties. Does not woman feel that she is degraded by being divested of her rights, which our nation has declared mankind are entitled to, and to be placed in the same category with idiots, or the insane, or those who have forfeited their rights by flagitious crimes, such as robbers, malefactors, and other gross offenders? On women themselves, in a great measure, rests, in this enlightened age, the degradation to which they are subjected. We do not suppose that women will obtain their rights without a struggle, and a great effort

between moral and physical power. But the promise is, "As thy days, so shall thy strength be." God has given them a moral power when they have right on their side, which far outweighs any extra physical force with which man is endowed. Are women too degraded to have any aspirations after a higher and better condition? "Who would be free *themselves*, must *strike* the blow." Let women rise, in the majesty of their womanhood, and assert their rights, and we have no doubt they will be placed in a position in which they could perform their duty as "nursing mothers" to the people of God, in the character of queens, or a constituent part of the sovereignty of the United States of America.

CHAPTER XI.

THE BANEFUL CONSEQUENCES RESULTING FROM THE FALSE POSITION OF WOMAN.

"Remember them that are in bonds, as bound with them, and them which suffer adversity, as being yourselves also in the body." Heb. xiii. 3.

WE have reviewed woman's standing in the three grand divisions of society, namely, in the family, in the church, and in the state, and we find women a proscribed, degraded class in these three divisions of society, by existing usages or by legal enactments, all arising out of the supposed husbandly authority. According to a great part of our theological and moral teachings, sanctioned by the civil law, she is called, with some modifications, to the same obedience to her husband in the family, as the slave. She is debarred from speaking in the church, or congregated promiscuous assemblies, because it would be inconsistent with that reverence and obedience she owes her husband—it being always considered her duty to abstain from any thing that would indicate that she considered herself intellectually and morally his equal. She is deprived of having a voice in making the laws

by which she is governed in the state, because the husband is the wife's representative, and he is to judge for her in all political matters. The wife is a woman, and whenever a human being is guilty of the charge of being a woman, let her be married or not, she is pursued by this husbandly authority, and divested of a great portion of her rights. Woman's standing, in these three divisions of society, is made the standard of her condition in all other relations of life.

Now these opinions lie like an incubus on woman's moral and intellectual faculties, so that she cannot employ them to any good purpose for the amelioration of mankind, or for her own pursuit of happiness. They constitute woman a degraded subordinate portion of the human family. She is thus disqualified for conducting any business without guardians—she cannot obey the injunction—"Remember those that are in bonds, as bound with them, and them which suffer adversity, as being yourselves also in the body."

We will illustrate our position by the division of the American anti-slavery society, which took place in the city of New York, May 12th, 1841. The anti-slavery enterprise has furnished a high school of morals, where not only the rights of the slaves are taught, but the moral standing of the whole human family is investigated. The reason assigned by the seceders for the division was what is technically called the "woman's-rights question." The society, at its first formation, consisted of men and women, with a constitutional guarantee of the equal rights and privileges of all its members. Women spoke at its first organization without opposition. The anti-slavery question being presented through them to the public, both men and women were solicitously importuned for their aid—women were invited, nay, *urged*, in the most emphatic manner, "to come up to the help of the Lord against the mighty." Strong appeals were made to their sympathy, Christian philanthropy, and benevolence, pressing it on them as a duty they owed to God and their fellow man, thus to appear in the field as co-labourers, extolling the potency of woman's moral influence. Many women, highly qualified for the task, were forward of themselves to unite with the brethren for the promotion of this philanthropic enterprise.

The pro-slavery part of the community immediately opened their batteries on the women. Language was exhausted to give them epithets sufficiently opprobrious, and they were told that domestic duties were alone their sphere, that woman was a being made to be governed, was under the authority of her husband, and was utterly prohibited from speaking in the church, and was divested of all political rights, and it was utterly out of character for her to appear in any public manner. Women were not to be driven from their purpose by foul language; it fell harmless at their feet, it was no more than what they expected. They knew it was the pro-slavery interest to use all means to subvert their influence and drive them from the field, and this was the best means they could adopt to effect it.

When abolitionism became a little more popular, and the ferocious spirit of persecution was rather subsiding, women were no longer necessary as a refuge from the storm; their agency became an incumbrance, and there were reasons for anticipating that some laurels were to be entwined around the brows of the promoters of abolitionism, and women, from the character and success of their labours, would be entitled to no less glorious wreaths than men. They thus became rivals, and a clog to gentlemen's future prospects. So long as women were associated, the society could appear in no other character than a moral association. At this stage of the progress of the anti-slavery enterprise, a number of gentlemen immediately became horrified and conscience-stricken, that women should be permitted to appear on the platform, as the equals of men, believing that the example would have a most "deleterious and disorganizing tendency." Hence the self-same means were adopted by her fellow-labourers to proscribe her, which had been resorted to by pro-slavery adversaries to drive her from the field. The vocabulary of abuse was taxed equally as heavily to find reproachful epithets to dub the women with, and the brethren who advocated their rights. Particularly were their anathemas poured out on the devoted head of Mr. Garrison, as the "chief disorganizer." Women were made to understand, by a large minority of the society, that they were not to consider themselves "fellow-labourers, or yoke-fellows," entitled to the rights and privileges of the society,

but subordinates ; that they were to have no legal existence there. It was manifest that women were brought out, as they are in political processions, as the dupes of men—their influence made use of to advance the anti-slavery cause, for men's glorification. (This is a cardinal principle of slavery, to appropriate the unrequited labour of others to our own use.) She was to be placed behind the scenery to repeat his echo ; or, if she had any thing to suggest, whisper it in his ear, that he might proclaim it on the house-top,—she must occupy the negro-pew, and be ready to do any job of “journey-work” that their lordships might assign her. Women would have been poorly qualified to advocate the cause of human freedom, if they had been ignorant of their own rights, and they would have been recreant to the cause of liberty, if they had lacked courage to maintain them. The question, in which they appeared as advocates, was the great question of human liberty—not man's rights, nor woman's rights, but human rights, which is the *only true* basis of rights. The boon they ask for man, they ask for woman.

A large minority of the society were utterly opposed to women having the right of suffrage, or having any active agency in the society. The majority of the society decided by vote, that women were to have the right guarantied by the constitution to all its members,—and the chair nominating Abby Kelly as a member of a business committee, her nomination was sustained by one hundred and six of a majority. On this result, those opposed to women's rights seceded, and formed a new society, denominated the American and Foreign Anti-Slavery Society. Abby Kelly's self-sacrificing devotion to the anti-slavery cause, and her distinguished qualifications for taking part in any of the proceedings of the society, needs no commendation from us. She is well known, both in Europe and America, as an able and efficient advocate of the slave. There were very few women who appeared as active members in the society, further than by voting ; and although the American Anti-Slavery Society holds all its members equal in rights, women have not shown themselves obtrusive, although they are a taunt and a proverb for their loquacity. Any village editor, who has no better manners, considers himself licensed to amuse his readers with some vulgar burlesque on women.

We must be permitted to say, so far as it has been tested in the Anti-Slavery Society, women have not mistaken their qualifications as much as do a number of men; and, so far as our information extends, there is none, who have taken active agency in the society, but such as were in a good degree qualified. We have frequently seen it otherwise with men, and, to use a common phrase, they were hard to be choked off. It is easy accounting for this: man considers himself a licensed character, from his animal structure, but woman knows she must depend solely on her moral and intellectual qualifications.

It was not very hard to foresee, when there were such pathetic calls made on woman to come out and help to rock abolitionism, when it was a helpless infant in the cradle, ready to be devoured by its enemies, that she would be supposed to have an anxiety to watch over its destiny with maternal care and solicitude, when it had arrived at maturer age. If women have no right to act, it was a violation of duty to have their names appended to the constitution entitling them to membership. Why bring them out to expose their impotency and degradation to public gaze? It is a palpable insult on women, and a direct way to subvert their influence. Many of those ladies were distinguished for their moral and intellectual attainments and their *literary* acquirements, and would not lose by comparison with the most gifted male associates; but they were very bad materials of which to construct automaton.

For the purpose of showing how ardently women were invoked for their presence and aid in this enterprise, we will give a few extracts from a reverend gentleman's speech in the society in 1836. He moved the following resolution:

Resolved, That we welcome as most important and powerful coadjutors in the glorious cause of emancipation, the females of our country. He said, "It is thought, Mr. President, that our society is made for ladies and children, and that it is fit only for them. You know, Mr. President, that this is the declaration of infidelity against Christianity always. The reason infidels give why they should not bow in submission to the cross of Christ, is, that it is only fit for women and children. * * * * I wish with all my heart, sir, that we could have the whole female population

of our land engaged in the blessed cause. We hail them, and we do it with delight; we hail the females of our land as coadjutors in this blessed work of benevolence! They are the ones to be abolitionists. A female not an abolitionist!! What! can she hear of the sorrows of the little infant sold to the slaveholders pound by pound from its cradle? Is there a woman that will not be an abolitionist? Shall I tell of the poor wife that was sold far off into hopeless captivity from her husband? A woman not an abolitionist! No, this truth hath a lodgement in the heart of every female that understands it and deserves the name of a mother and a wife. Yes, Mr. President, we do hail these blessed coadjutors. A woman! Why, sir, whilst the thunders of a Garrison were rocking this land and agitating it, almost all its population were as hard as the rocks—the granite rock that keeps its foundation. But when the melting notes of a Mrs. Child began to move on the minds of the people like the voice of mercy from Calvary, all the population that heard it seemed to melt as if by the magic touch of the finger of an angel of mercy. We want women in this work. *One Mrs. Child* has done more to wake up the people to effort in this cause of God and humanity, than all the *men* that went before her in this country. Let any one read the works of Mrs. Child, let her read the letter of Angelina E. Grimke to the Southern ladies. That hath immortalized her. We are not ashamed, sir, to have it said that the ladies are with us; it is the cause of God, and it is no wonder that woman should be with us:—

‘Not she with traitorous lips her Saviour stung,
Not she denied Him with unholy tongue,
She, when apostles shrunk, could danger brave,
Last at the cross, and earliest at his grave.’

We want ladies in our societies, such ladies as laughed at the mob in Boston, and triumphed over them. We want ladies, ladies! They should by their kindness, their gentleness, their ardour, mould the rising generation, and soften the spirits of the rising generation. There is not a man here to-day, probably, but what can look back to the years of his childhood, and remember that it was his mother’s soft hand laid upon his head, supplicating the blessing of God upon it, that shaped his destinies for time and eternity. We

do bless God that ladies are in this house to-day engaged in this cause, and let them, *wherever they go, exert their influence at home, abroad*, and in a little while you will perceive the most benign and blessed results. Let infidels scoff, let the wicked triumph, because ladies join us, it is the same argument that infidels use against the church of Jesus Christ. I move, therefore, sir, with all my heart, that we welcome, as most important and powerful coadjutors in the glorious cause of emancipation, the females of our country."

But this Mrs. Child, whose melting notes moved upon the minds of the people like the voice of mercy from Calvary, and Angelina E. Grimke, who immortalized herself by her letters to the Southern ladies, were both denied a voice in the proceedings of the society; and a man that could not speak ten words intelligibly on the subject of human liberty, enjoyed all the rights and privileges of the society. His vote would have as much weight in influencing its proceedings as that of the most intelligent; his animal structure was his only passport. What inconsistent conduct for anti-slavery men! associated together for the purpose of breaking off yokes from the physical necks of men and women, and at the same time placing a yoke on the moral and intellectual neck, a more degrading one than even slavery itself, as far as principle is concerned, as our moral and intellectual faculties are far superior to our physical. Some said it was opposed to the constitution of the society for women to be active members, although the constitution said "*all persons* holding the principle of immediate and unconditional emancipation, and who were not slave-holders, and contributed to the funds of the society, were entitled to membership." Others said, that although there were no restrictions expressed in the constitution, it was considered as implied; as "the customs of society, and the decencies of civilized life, had imposed these restrictions on women."

So it seems that the customs of society, according to our seceding anti-slavery brethren's opinion, are of more importance than constitutional guarantees. What "queer" beings women must be. The United States government is said to be a government from the people, yet our wise and consistent politicians exclude women from all political rights, consequently women are not people! Our seceding anti-

slavery brethren say, that although persons were mentioned in the constitution of the American Anti-slavery society, it did not embrace women, consequently, women are not persons. So we have it from high authority, that women are neither people nor persons—the government of our country denies that women are people, and our seceding brethren say that women are not persons—hence they must be things!! In like manner, the rights guarantied in the United States constitution to human beings, under the title of people, or persons, are denied to three millions of our inhabitants who are denominated slaves, which our anti-slavery brethren say is a shameful inconsistency, and horrible tyranny. Oh, consistency! hast thou departed from our world? And however grievous woman might feel her degradation to be, our seceding brethren can do nothing that would tend to elevate her. They say, “however grievous some women might find the yoke imposed by the opinions usually entertained on the subject of female modesty and decorum, that was not the yoke abolitionists associated together to break.” What dangerous opinions to hear promulgated on the subject of women’s rights from a society whose professed object is to enlighten public sentiment on human liberty, that one-half of the human family has less rights than the other half, making public opinion the standard of these rights; and that words are no signs of the things signified when women’s rights are under review—that constitutional guarantees are empty sounds with respect to women. These gentlemen said that they did not associate together to break off the yoke which some women found grievous. But did they associate together to teach women modesty and decorum? There were no yokes to break off the necks of their members, for there were none on, as all persons appeared on the platform in the character of abolitionists. Women did not go in there yoked more than men. All yokes, that have no better reasons for their imposition than the opinions of society, are men’s yokes; they are always grievous, from whatever pretexts they are imposed—whether it is from the opinions of society on modesty and decorum, or because the individuals “cannot take care of themselves.” And the anti-slavery society was emphatically formed for the express purpose of breaking off a most grievous yoke from the necks

of women, which had been imposed by the customs of society, and society as refined as ours—this yoke is particularly imposed on poor degraded woman, and on men in consequence of their relation to her; as the child follows the condition of the mother, and does so truly. The world will never enjoy true liberty until woman, the mother of mankind, is emancipated from her thralldom, for she is a slave in kind, if not in degree, civilly, politically, domestically, morally, religiously, and intellectually. Slavery is often palliated, nay, even justified, because women suffer a great many deprivations of rights in common with slaves.

The time is fast approaching when there must be better reasons given for the imposition of yokes than the opinions of society on “modesty and decorum.” God is about to sweep from existence, as with a “besom of destruction,” many of the opinions of society. “He whose fan is in his hand will thoroughly purge his floor.” He is about to “overturn, overturn, overturn!” not only the opinions of society, but the opinions of nations, and the opinions of the church, so far as they contravene His opinions or prerogatives, whose only right it is to reign. Then the whole human family will be invested with their rights—then kings, (or civil rulers,) will become nursing fathers to the church, and *queens* will be *permitted* to become nursing mothers—woman will then be unchained from the car of public opinion—woman will then *not* be ordered into a sequestered corner—man, her equal, will *not* arrogate to himself the whole government of the world, and say to her in an authoritative manner, “Stand thou there, or sit here under my footstool: hitherto shalt thou come, (or go,) and no farther.”

The opinions of society on the position that women are to occupy, are too fastidious a guide to be depended on. For example, a female is at the *head of both church and state* in Great Britain, one of the most powerful and enlightened nations in the world, with many other similar incongruities which might be mentioned—it is hard for a woman to know when she is in her sphere.

Man is composed of a congeries of inconsistencies, and in no instance does he manifest this so glaringly and shamefully as in the treatment of woman. Women were denied a seat as delegates in the world's anti-slavery convention on

account of their sex, although they were accredited agents from the American Anti-slavery society, women who were eminently qualified to discharge their duties as delegates, thus placing a yoke on their moral and intellectual faculties, the God-like attributes of their nature. This was done in the metropolis of Great Britain, where a young and inexperienced woman was sitting on the throne clothed with all the pompous regalia of a sovereign of Great Britain, at the *head of both the church and state* of that enlightened and powerful nation.

We will take the liberty here to make a proposition, though we may be considered as "out of our sphere," to call a convention of the would-be "lords of creation;" or a delegated assembly, to prescribe the duties of this inferior creature who has been thrown on their care, as "they are her law." To be serious, if woman has fewer rights than man, the line of demarkation ought to be legibly drawn. Shall one half of mankind peremptorily prescribe the other half's pursuit of happiness? Our anti-slavery brethren could not conscientiously give women the rights of humanity; it would disorganize society, it would involve their participation in the sacred ministry, the elective franchise, and their entire independence in the conjugal relation (!) What analogy is there between her standing in the anti-slavery society, and in those other organizations? We have already said that woman's supposed standing in these three grand divisions of society, is made the standard of her position in all other relations of life; all arising out of this *husbandly authority*, and it does not change the matter, whether she is married or not; it lies like an incubus upon her efforts for the promotion of any good. Abby Kelly, who was placed on a committee, was an unmarried woman, and the anti-slavery society was not the church, nor was it a political body, nor was it the domestic society. Our brethren reason from analogy.

We will select the position they have assigned her in the family relation. Were she to receive the rights under consideration, it would necessarily involve her entire independence in the conjugal relation, to wit, she would look for the same privileges in the family, namely; a right of originating, debating, and voting on questions which might come before the family, and be eligible to office. Now, what is the legitimate inference to be drawn from this? Either that

she does not enjoy these rights in the family, or, if she does enjoy them, she is not morally entitled to them. A person would suppose they had gone to the Bashaw's family for their picture. What difference is there between her position and that of the slave's? Has woman no official standing in the family? Has she not the right of originating, debating, and voting on questions which come before the family? We say, has she not a right to suggest what she thinks would be for the good of the family, and show by argument, why it should be adopted? That is all the authority any member would have in the anti-slavery society; they have no authority to command. The virtuous woman in the 31st chapter of Prov. exercised all these rights. We truly pity the man who has selected a wife not capable of acting in this manner, and we pity the woman who is capable, but who has so despotic a husband that he will not permit her to exercise this right; we pity him for not accepting the "help-meet" God has provided for him—for "two are better than one." We entreat our brethren not to follow woman in her retreat into the family, destroying her influence there—insinuating that she sits there as a governed being, without authority. They are certainly wounding the interests of society in a very vital part. However they may disparage her assistance in public affairs, she nevertheless is a very important member of the family. It is both wicked and unwise to try to weaken her influence. Consider the effects it will have on the rising generation, particularly the male part. The young lord will soon become restive under the government of a being whom he considers his inferior, and nothing but a mere subordinate in the family. If this system of the wife's subordination were carried out, "it would exert an influence adverse to domestic order and happiness, and would unhinge society, and would be truly inconsistent with the precepts of the gospel." This opinion is not visionary, for it must necessarily be so.

If any part of the community could be supposed to have clear views on human liberty, we should look for it from anti-slavery men, particularly abolitionists, who profess to enlighten the community on the subject of human rights. They ought certainly to have pulled the beam out of their own eyes, to clear their vision, before they attempt to extract the beam out of their neighbour's. We suppose there is no

part of the community more opposed to woman's enjoying what they *themselves* call human rights, and which they represent as *inseparable from humanity*, than a certain class of the abolitionists. They only want to remove the burden of slavery off one shoulder of woman, and place it on the other, and be the *slaveholders themselves*. Her husband is the master to all intents and purposes, except that he cannot transfer his authority; and because the wife is a subordinate to her husband, and he is a man and she is a woman, therefore every woman is subordinate to every man, according to their logic. It is passing strange that it never occurred to men to reason in this way; the husband is to love, nourish, and cherish the wife as Christ loved the church, and he is a man, and she is a woman; therefore every man is to love, nourish and cherish every woman as Christ does the church. Or, reason in this way: the son is to fear, honour, and obey his mother; and he is a man, and she is a woman; therefore every man is to fear, honour, and obey every woman. A rule is not good, unless it works both ways.

To show the position that anti-slavery men suppose woman to occupy, from scripture authority, we will give some extracts from Barnes on Slavery. In showing how property in slaves differs from the property right that is held in some lawful relations, he says, "Slavery is not the kind of property which a man has in his wife or child; there may be something in common in these relations, but except in arguments in defence of slavery they are never confounded. In the condition of a wife and child there is, indeed, a want of a right of suffrage, and of eligibility to office. The relation of husband and wife is voluntary—that of master and slave is not."

This is the old cuckoo note—every woman is a wife—a woman loses her right of suffrage and eligibility to office because her husband is her representative, that is, she voluntarily resigns her right of suffrage and eligibility to office which she never possessed.

He says, "There is no right of sale, there is no right to sunder the relations for the mere sake of gain. It is true that some of these things have occurred in certain times and places, and that the power of purchase or sale has been understood to be connected with the relation of husband and

wife. And that even parents have claimed this power over their children—he thinks that more strange for parents to claim this power over their children—but this has always been understood as an abuse of power, and is not *fairly* implied in the relation.” An abuse of power, indeed! it is a *usurpation* of power without any foundation. What more property right has the husband in the wife than the wife has in the husband? The husband has no more authority over the wife’s body than the wife has over the husband’s; and she has as much authority to sell him as he has to sell her, unless *might* gives right. Neither of them has any right to make any such disposal, nor in the nature of things can they do it. What would the husband sell? His right to honour *his* wife?—his right to her being his body? Can he sell his body separate and apart from his head? Can he sell his right to love her? When he thus loved her he loved himself. Can he sell his right to love, nourish, and cherish her as the Lord the church? or his right to “care for the things of the world, how he may please his wife?” or the right she has over his body? or the right to “leave his father and mother and cleave to his wife, and they twain to be one flesh?” Can he sell these rights? What other property right has he in her but this? Why bring up the husband’s property-right in the wife as having any analogy to slavery, or any thing “common” in the relations of husband and wife, and master and slave? That is the scripture view of it which Mr. Barnes *professes* to give. That there is a striking analogy, and, indeed, a parallel, between husband and wife and master and slave, according to our civil, moral, and theological teachings and enactments we acknowledge, but not according to scriptural views. Mr. Barnes proceeds to show the unscriptural character of slavery, from its violating relative duties as it respects the marriage relation. He shows that the master takes the husband’s place. He says, “In the New Testament the husband is declared to be the head of the wife, as Christ is the head of the Church, and as such has a right to rule in his family.” The husband has only a right to do part of the ruling in the family. The fifth precept of the decalogue says something about the mother having some rule in the family. Is the moral law to govern this

headship, or is the headship to govern the moral law? And Solomon talks about the "*law of the mother*" being very ornamental, and talks about a very heavy penalty being inflicted on him who "despiseth to obey his mother." And the virtuous woman (Prov. xxxi.) showed that she considered herself as having some authority in the family. What authority, according to Mr. Barnes, has the wife to entertain strangers, clothe the naked, or feed the hungry? Mr. B. further says, "The wife, as such, is commanded to be subject to her husband, to recognise his authority—(to recognise his authority! Wonder where this text is)—to obey him, to love him—(wonder if the husband is not to love the wife, his own body. Mr. Barnes' Bible says nothing about it)—to submit to him in all things." This is not scripture. "As the church is subject to Christ, so let wives be to their own husbands in every thing." This is scripture. Subject to what? For the husband to love, nourish, and cherish them as the Lord the church; love them as their own bodies. He says, "Now this command is practically nullified in every case where slavery exists; *the master, not the husband*, possesses supreme authority (so the husband possesses supreme authority) in relation to every slave, male or female, and *his* will is to be obeyed, and *not* that of the husband, if they ever came into conflict. The master, too, by the laws of *all* slave-holding communities, has the power of enforcing obedience by punishment, *even* when it is *against* every *wish* and *will* of the husband, (that's the rub; if the husband was willing, it would then be well enough to *enforce* obedience by punishment.) He says, "This power extends to the manner of employing her time—to her whole domestic engagements—to her hours of labour and of rest—to her food and raiment—to her habitation, and to every comfort." So the husband's rights are egregiously violated by slavery, as he has the sole direction of *all* the wife's domestic arrangements; if so, would it not be necessary that our young gentlemen should be instructed in a thorough course of housewifery, to qualify them to take the oversight of that department when they become husbands? He goes on further to show how she is taken out of the hand of her husband. He says, "Even when the husband is sick, there is no power of enforcing any right which the wife has, by the laws of marriage in the

Bible, to attend on him and sooth his sorrows—nothing prevents the master from setting at naught the whole law of God on the subject.” So the complaint here is, that the wife cannot attend on the husband when he is sick—no way of “enforcing” her to do this duty. Wonder if it is not the husband’s duty to attend on the wife when she is sick, and “*sooth her sorrows?*” We suppose that would be naturally included in nourishing and cherishing. Indeed, so far as regards the letter, it is the husband’s *special* duty to attend on the wife when she is sick, and *sooth her sorrows*, if he is to love her as himself. But as to the spirit of the Bible, we are sure there is no distinction between husband and wife in this respect.

Next, he goes on to show “how slavery interferes with the natural right which a father has over his children—the master owns them, not the father.” He does not say one word to show that the mother has any property-right in them, or authority over them, nor one word that it is the mother’s duty to instruct them. It is probable he would consider it the mother’s duty to do the labour, and the father’s to have the credit as aliment for his *self-esteem*. It is not worth while to speak about mothers and their duties with any respect. He says, “He (the father) is to instruct them in the ways and duties of religion—to lead their devotions—to seek to prepare them for heaven—to be their counsellor and adviser in regard to the duties and perplexities of life; the whole question, whether a father may perform these duties at all, rests with the master.” We wonder if Mr. Barnes would permit a mother to come under vows in the baptism of her child, in conjunction with the father, or does he not frequently admit a mother to dedicate her child to God in baptism *without* the father’s co-operation? If he does, where does he get his authority for admitting her to come under baptismal vows, which she has no authority to perform?

No doubt but Mr. Barnes predicates his opinion of the father’s duty and the mother’s exclusion on Eph. vi. 4, as our brethren are disposed to catch at straws to support their aristocracy. The disposition they manifest to distort portions of scripture in order to favour their love of self-glorification or dominion, is astonishing. The apostle, in Ephe-

sians vi., after exhorting children to be obedient to their parents, father and mother, proceeds to exhort the parents to their duties. He says, "And, ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." It is *directly* understood, because he addresses the parents under the appellation of fathers, that the mother is not included, contrary to all other portions of scripture that treat of the subject, and contrary to their own practice in baptismal engagements. Are we to understand the apostle, because he did not address the female parent under the appellation of mother, that *she is to provoke her children* to wrath, and is *not* to bring them up in the nurture and admonition of the Lord? It is plain that they are the same individuals whom the apostle exhorts in verse 4 to "bring up their children in the nurture and admonition of the Lord," to whom he had in the preceding verses exhorted children to be obedient. We have seen this portion of scripture, previously adduced, to show that all the authority was vested in the father to bring up his children "in the nurture and admonition of the Lord," and the mother had no authority, except in case of the father's death or absence. Where is there any portion of scripture that can be tortured into such an idea? What would be the effect in many families, if mothers would neglect the religious training of their children? Does not the whole duty of training children frequently devolve on mothers? Are there not often irreligious and profligate fathers, who, instead of bringing them up in the nurture and admonition of the Lord, set a pernicious example? This is a more frequent occurrence, than for the profligacy to be on the mother's part.

We will venture to affirm that Mr. Barnes never thought of carrying out his theory practically. Gentlemen have got into a habit of talking in slaveholder's style about women. They do not think it worth while to talk of the position of women with any respect, or even truthfulness, no matter how important the station they occupy. There is no station in the human family of greater importance than that of the mother. They are enemies to the human family that would lower her responsibility, or detract from her honour, or weaken her influence.

It is no wonder Mr. Barnes compares husband and wife

with master and slave. For, according to his showing, we can see no difference between the slave and the wife, except he thinks it would be an abuse of the husband's power to sell her "for the mere sake of gain, as it is not *fairly* implied in the relation." The whole complaint, so far as the marriage relation is concerned, is, that the master assumes the authority which of right pertains to the husband, viz.: supreme and absolute rule, whilst all kind offices and love are to be on the side of the wife.

We heard a Rev. gentleman, advancing these opinions of Mr. Barnes in an anti-slavery lecture, at least these opinions were given in the same language—and he is one who has suffered considerably on account of his abolitionism. It is manifest that people who exhibit such sentiments need to be taught the first principles of human liberty. There is a perfect coincidence of opinion between Mr. Barnes and the seceding part of our brethren in the anti-slavery society, on the position which woman occupies. A writer, (a lady) in the *National Era*, advanced the opinion, sanctioned by the editor, that "the wife owed a higher duty to her husband than she did to her Creator," that is, she was to obey man rather than God. Perhaps this writer was of the class of philosophers who wished to gain "power by concession," or she might have had ardent aspirations, (as many ladies profess to have,) to appear in the exalted character of an automaton. But to return to the division of the American anti-slavery society.

The last objection of our brethren, though not the least, we will consider, is, it would bring unnecessary reproach on the anti-slavery society to have women as active members. Well, indeed, this is a heavy calamity, for people do not like to be "reproached, *sneered*, and *laughed at*." A great many women are very sensitive to this kind of persecution themselves. On presenting a petition to some of them for their signature, they said "they signed a petition once before, and people laughed and made fun of them, and they promised they would never do it again." Great Britain is not afraid to be laughed at for having a queen on the throne! We do not hear the English nation laughed at.

A person would suppose that abolitionists were so used to be laughed at, that they would not mind it. Paul was not

ashamed to acknowledge women as "helpers, and fellow-labourers, and yoke-fellows." Our anti-slavery brethren should know that the pro-slavery part of the community *only* wants to laugh them out of the assistance of the women. They are very anxious for *women's assistance* when they get into a quandary themselves. A writer says, "It is a truth acknowledged by men of the most refined and unprejudiced minds, that the female sex never prove their real worth, as help-meets and companions, until the dark hours of adversity arrive, when, sustained by Divine assistance, and nerved by the strong sensibilities of their nature, they become emphatically the stay and support of the naturally stronger intellect of man." (Naturally stronger intellect of man! Our brethren always wish to be thought the largest toad in the puddle!) What is the reason of this? Because they are never admitted as help-meets and companions in any important undertaking, except it be in the dark hours of adversity; it is only then that their assistance is appreciated? After they have fulfilled their mission in these dark hours of adversity, they are frequently ingloriously discharged from the field. No more room for their labours, except it be in the character of automatons, a machinery ill calculated for the development of either intellect or enterprise.

In the formation of the constitution of the American and Foreign Anti-Slavery society, our brethren have devised a plan by which woman's aid can be made available consistently with her *subordination*, and by which man's *superiority* may be maintained in accordance with his *conscience*. In one article they say, "we will encourage women to form auxiliary societies, to have the power of sending representatives to our anniversaries, provided they are men," (we quote from memory.) The Mahomedan law forbids pigs, dogs, women, and other impure animals to enter a mosque; and in accordance with this, our brethren's glorious temple of human liberty shall always be held sacred to *man's sovereignty*, mosque-like! Its threshold is never to be *desecrated* by the *footsteps* of a *woman*, unless, peradventure, she may crawl in as does the insect "that takes hold, and is in kings' palaces," and occupies some remote corner in this consecrated edifice; but no such being as a *woman* is ever to have any *personal agency* under its sacred roof! Her

tongue is palsied, and her lips are for ever sealed, *in this temple of freedom!* "He that wasteth his father, and chaseth away his mother, is a son that causeth shame, and bringeth reproach." Prov. xix. 26.

This is a "manly alliance," as Dr. Candlish, of Scotland, said in the city of Glasgow, in prospect of the formation of the evangelical alliance. He said, "We mean to form an alliance, a manly alliance—an alliance of men, who can bear and forbear—not of children and dotards, nor of children and women." But God came down to view this *manly alliance*, and the tower they intended to build, whose top was to reach unto heaven, to make them a great name, and he was displeased with their workmanship, and sowed discord among them, and confounded their language, and scattered these Babel-builders abroad upon the face of the earth.

But have our anti-slavery brethren bettered the aspect of the "woman's-rights question" by their arrangement? It is truly giving up, so far as principle is concerned, all that the advocates of woman's rights demanded. Who ever heard of women having authority, at least in our glorious land of liberty, excepting in the American Anti-slavery society, to send representatives to any assembly of men?—thus "putting women on an equality with men!" Do they not suppose it is "inconsistent with the precepts of the gospel?" It even makes her superior to man, for he is created by her, and goes in the character of a servant. It is certainly unscriptural. Scripture says "that the servant is not greater than his lord," neither is he that is sent greater than he or she that sends him. Wherever the mistress is excluded so should the servant be. If we call the mistress of the house effeminate, and without a right to represent herself, how much more those that she might send? Most preposterous, for women to be permitted to send representatives to take part in the deliberations of men, and to have a voice in their decisions! Will not this "disorganize society?" &c. "O consistency, thou art a jewel!"

It may be said man is woman's representative. True, but he modestly appoints himself to that office. He represents her as slave-holders represent their slaves. This arrangement secures to them woman's influence, and places a gag completely in her mouth; and whatever aid her agency may

give to the cause, he may place that to his own account. Man must have the sole monopoly of the achievement of any reformation of importance that goes on in the world—he must have, or *appear to have*, a monopoly of brains, and of course a monopoly of words and actions.

The whole secret of the matter is, man wants to be the *sole and alone ruler* of this lower creation, and the upper one too, if he could. If he thought his voice would have any influence, he would say of the upper world, "Erase my name from the roll of your numbers," if this degraded creature, that has been a taunt and a proverb in our lower world, satirized by our lowest village editors, is permitted to stand on an equality with me! Yes, if they had it in their power, they would have her seated under their foot-stool in the other world, or placed in some sequestered corner. Man's presumptuous pride repels the idea of woman appearing as his equal; he considers himself great because she is little. We say this with many honourable exceptions.

Women may adorn their persons, and occupy a most conspicuous place in an assembly, without infringing upon female etiquette, provided they keep their mouths shut—and a woman may act the harlequin, and appear on the public stage and ape any character she may please, or ride on three horses, or do any monkey trick, provided she keeps within the limits of common decency, and she, at least, stands as high in the public estimation as males who follow the same profession. Actions of this kind do not detract from man's glory. What a contrast between the treatment of Fanny Elssler, the play actress, and Abby Kelly, the able advocate of human liberty! If a woman presumes to exercise the gifts of speech and intellect, these ennobling gifts of God, in a public manner, no matter in how glorious a cause, if it is calculated to elicit eclat, she is grossly infringing on "female modesty and decorum, and the decencies of civilized life," and gentlemen become horrified and conscience-stricken, to think that a woman has the audacity to presume to speak publicly.

A person must have a very refined conception of female etiquette and modesty to consider them violated by the exercise of speech and intellect before an assembled world. When the great trumpet will be blown, they will have to

appear publicly before the bar of God, and make a speech too. "When saw we thee an hungered?" &c., &c. Or if they were about to be suspended from the gallows "for the word of God, and the testimony of Jesus," they would have none of these modest qualms to prevent them from speaking to an assembled world. That some, both men and women, have a kind of timidity which would prevent them addressing a public audience, we are well aware, but we consider this their infirmity. That this bashfulness is often united with the greatest worth, in both men and women, we acknowledge, as impudence and forwardness are with the opposite qualities. We do not think that public speakers, either men or women, are characterized by impudence or forwardness more than others who do not speak publicly.

Is not woman to "remember those in bonds as bound with them?" Is not her sister exposed on the auction block to public gaze? Would we consider it any breach of female modesty or etiquette for her to plead her own cause publicly, if she were permitted? It was peculiarly appropriate for women to appear as public advocates in the anti-slavery enterprise, in behalf of their dumb fellow-woman, as her representative. The institution of slavery makes war "on the woman, and her seed," and it was peculiarly appropriate that woman should appear as an advocate on the stage of action. One million and a half of females, in our own country, are writhing in chains, dumb with silence.

"When woman's heart is bleeding,
Shall woman's voice be hushed?"

Shame on the man, that would gag woman under such circumstances! Would not common sense have said that, so far as the Anti-Slavery society was concerned, they should acknowledge the equality of the entire human family? The boon they asked for men, they also ask for women. But were they not subjects of commiseration rather than blame, as they were manifestly labouring under an inveterate malady?

There is an epidemic which has been prevalent in the world from a very early period, which we will denominate woman-phobia. Its prominent symptoms are, a hatred of woman's standing as an intellectual being, even approxi-

mating to an equality with man; her appearance on the rostrum, manifesting her possession of intellect and speech, produces a paroxysm of this appalling disease. Those who are the subjects of this malady, cannot brook the idea that woman should be reckoned equal, in intellectual pursuits, with man! They are assiduous in endeavouring to impress her mind with the idea that it is far more becoming, and more in accordance with female etiquette and modesty, for her to be employed at some bodily labour; to wit, darning stockings, or washing shirts, or compounding a pudding! She is far more lovely and attractive when preparing a pudding than a poem. We rejoice to say that, from present indications, this disease is about to form a favourable crisis. In a short time, it will *only* be mentioned as matter of history that a disease of inveterate malignity had visited the sterner sex of the human family, and their abettors of our own sex. It is about to descend to the pit from whence it proceeded. Pride, selfishness, caste, and unhallowed ambition, are among the elements that produced it, and although its exit is at hand, it still continues to emit some of its pestilential exhalations, and will not depart until expelled by a thorough course of remedial agents. The pulpit, the rostrum, and our seats of learning, are peculiarly obnoxious to the calamity of woman-phobia, and call loudly for sanative measures to be adopted for their renovation. For an illustration of this, we will give an extract from a lecture, on the formation of female character, recently delivered at a commencement in a female institution in Steubenville, Ohio, by the superintendent. In comparing the intellectual faculties of male and female, he says, "The reasoning faculties are stronger; in one, there is more originality of thought, acuteness of perception, and patience of research; in the other, more taste, susceptibility, and readiness. It was never intended by the God of nature that woman should stand out in bold relief, as rising to the highest intellectual eminence, or be conspicuous among mankind for any mental force—it is contrary to her tendencies. It is beyond her power; she ought never to reach for it." When did the God of nature reveal this to him? What an invidious comparison of the intellect of the sexes, and fettering and prescribing the intellect, that emanation of the Deity, the ethereal part of our

nature! What benefit can result from such comparisons and proscriptions to either sex? They are calculated to inflate the one with pride and self-sufficiency, and crush and blight the other—prejudice the mind against any good she could effect in any situation; they are a direct libel on woman. What opportunity has there been of testing the respective intellects of the sexes? We believe woman would not lose in comparison with man in intellectual gifts, taking into view the obstacles that surround her. Man has, with few exceptions, till of late, monopolized education to himself. A learned woman was a contemptible epithet; whereas a learned man was a high encomium. Nor has she any inducements to stimulate her to cultivate her talents. Nay, it is held out to be positively sinful for her to have aspirations after high intellectual attainments. “It was never intended by the God of nature that woman should stand out in bold relief, as rising to the highest intellectual eminence, or be conspicuous among mankind for any mental force.” Is it not a wonder that woman is not rendered *idiotic* when there is such a continual war carried on against her intellect? What a paralyzing influence such opinions will have on female intellect, or intellectual pursuits, emanating from such a source, from the *superintendent* of a popular literary institution! Supposing such harangues were given at male institutions to the pupils, sustained by a corrupt public sentiment, what would be the consequence? Does not God require of woman, as well as of man, the cultivation and exercise of her talents to the highest eminence in her power? Not for ostentatious display, nor for selfish, ambitious purposes, but for the glory of God and the benefit of her fellow man, and her own pursuit of happiness to the very utmost of her ability, be they one, five, or ten talents. She is to be judged by what talents she possesses, without any regard to superiority or inferiority to man.

It is not more unbecoming in her to show her superiority than it was wrong for an Abigail to show she was superior in intellect to a Nabal?—nor than it was wrong for a Priscilla to manifest that she was superior in Christian knowledge to an Apollos; or than it was wrong for the wise woman of Abel to take the lead of the men of her city, in civil or political negotiations; or than Queen Elizabeth

was wrong in showing herself superior to a majority of the kings, and inferior to *none*, in political sagacity; or "than Harriet Martineau was wrong in doing more good by her writings on political economy than any man in England."

The author of this lecture very particularly cautions woman not to intrench on the province of man. He says it is as well his wish to confine her to her appropriate sphere, as to raise her views to her proper importance and responsibility! Mrs. Swisshelm's description of the sphere of woman is very significant of this gentleman's theory. She says, "Woman's sphere is round, round, round, like a blind horse on a mill-wheel. She is to exhibit the strength of a Hercules—the perseverance of a spider—the heroism of all the martyrs—the endurance of brass, and the softness of wax—the piety of a Paul and the wisdom of a Solomon, beautifully mingled with the subjection of a slave." He warns her against "pedantry, as it is doubly offensive in her sex, no matter how superior her talents or information, or experience, or age; she must have a marked diffidence, without which she cannot be agreeable." In short, she must be assiduous in concealing any superiority of intellect, or intellectual attainments, she may possess. Her light must not be put on a candlestick, that those who come in may see the light, but must be placed in some position where it will only flicker, not burn—particularly if it is of an extraordinary magnitude, lest, perchance, it might outshine or eclipse some of "the farthing candles of the lords of creation." Under these circumstances, it is peculiarly necessary that she should have "modesty of expression to mark her diffidence," or truckling sycophancy, to conciliate "the lords of creation," as the lecturer *modestly* styles them, or she cannot be agreeable; as he knows a great many of them "love the uppermost rooms at feasts, and the chief seats in the synagogues, and to be called of men Rabbi, Rabbi!" woman is *taught* that it is her duty to *please them*, rather than her Creator. Indeed, a great many women do fear the invectives of men more than the requirements of their Creator. It is the special duty of man or woman to please his neighbour, for his good to edification; and it is entirely wrong for either man or woman to make a display of talents or attainments, in order to show superiority and

make others feel their inferiority; this is a direct way to subvert any good influence their superiority might have. To say that women should have more good manners, or Christian humility, than men, would be only claiming a superiority for them which we are not disposed to ask. As usual, the lecturer assigns to woman a monopoly of the Christian graces. The graces for which Christ was conspicuous, are designed for female Christians; but those graces that are designed for men are of the heroic character,—“sterner, more rugged, and unyielding virtues belong to men.” Like Job’s horse, “his neck is clothed with thunder.”

He says, “Domestic qualities and virtues constitute the peculiar recommendation of the female sex. If a woman does not consider it the perfection of the character of a wife to study household good, and good works in her husband to promote, she mistakes the most important branch of female duties.” Good works in her husband to promote! It would be more likely that he would promote good works in her, “as she is in her prominent and striking qualities most certainly inferior to man.” “The tree is known by its fruit.” He shows from the thirty-first chapter of Proverbs that industry and frugality were the chief ornaments of the female in the days of Solomon, and an important source of family wealth, respectability, and distinction. If this is true, we wonder how a woman ought to feel her dependence on man, and look to him for support and guidance instead of her Creator. This is still the old song—woman is always represented as standing in the *character of wife*; and *all* her training is for the purpose of *qualifying* her for this station. Does not man, as husband, stand in a more important character according to the popular theory? Why is his training not designed to qualify him for the duties of a husband?

Solomon, or rather Solomon’s mother, in the thirty-first chapter of Proverbs, was not defining all the duties devolving on woman as a moral and intellectual being; she said nothing about her duty to worship God in public. Are we to infer from this that woman is never to attend public worship? We believe if God has placed woman in a family, it is her special and particular duty to make the virtuous woman her model in her character as wife, and as one of the heads of a

family; but we hear of a woman in the days of Solomon that "came from the uttermost parts of the earth to hear his wisdom, and prove him with hard questions." Christ tells us that "she is to rise up in judgment with that generation and condemn it," consequently he approves her conduct. It was not her domestic qualities and virtues that he commended, for in her own country she was at the head of "the affairs of state, both civil and political." And women are to be nursing mothers to the church in the character of queens.

Why is pedantry more offensive in woman than in man? It is nothing more than one would expect in a poor shallow-brained creature, when she receives a little learning she will act the pedant; but surely it is very much out of character for man, that "stands out in bold relief, rising to the highest intellectual eminence, and is so conspicuous for his mental force," to lower his dignity by acting the pedant. Guarding his pupils against pedantry reminds us of what a reverend gentleman (now a D. D.) told us some twenty-five years since. He said he had privately taught his sisters chemistry, with some other branches of science, but charged them strictly not to let it be known that they were in possession of this knowledge, lest people should laugh at the learned ladies and their "pedantry." Unreasonable man, in exactions, like a tyrant, denies to woman the right to be educated, as well as the means, and then reproaches and ridicules her for want of talents. Not only does he remove from her all incitements to exertion, but throws insuperable obstacles in her way; and now when facilities are opening to her for education, she is told she is not designed by her Creator to be conspicuous for any mental force, for fear it would hinder her from occupying her subordinate station. "Moreover, the powers of her intellect are suited to the use to which they are designed to be placed in the providence of God." Now we would wish to see this position tested. Let woman's intellect be brought *fairly* into competition with man's, and see what place the powers of woman's intellect are "designed for in the providence of God."

The Creator has given powers of instinct to the beast, for the use to which it is designed to be placed in this world, (as it was not designed for any other world,) but to man he has given higher intellectual powers than are barely necessary

to qualify him for his earthly existence, which is a convincing proof of his immortality. Woman, equally with man, is a candidate for eternity, and has powers of intellect suited to her probation for so high a destiny.

The lecturer says, "One important characteristic of woman is self-control and self-government; she should govern herself well, that she may be better able to fill her subordinate station." That is, she must have the power of self-government in an eminent degree, because she is never permitted to exercise it, but is destined all her life to be governed by others. We should suppose it was an indication that she did not need others to govern her if she was endowed with the powers of self-government, for such people would be a law to themselves. We had supposed the reason why governments are established is because people will not govern themselves. One would suppose it ought to be an indispensable pre-requisite with those who profess to have the government of others, that they should have the power of self-government in an eminent degree.

For example, Moses was eminently endowed with the power of self-government, and virtues that *belong to women*, such as meekness, humility, esteeming others as he did himself, &c. These virtues are indispensable qualities in those invested with so much authority as this aristocracy claims, to prevent their abuse of authority, unless they wish to play the tyrant, which we strongly suspect is their design. The lecturer supposes that woman is made of such a flexible material, or as Mrs. Swisshelm says, "the softness of wax," that it gives her no pain to occupy her inferior station, and bow to the authority of man. He says, "She is adapted to endurance, she can yield like the willow, and therefore is not liable to be overturned by the rude blasts like the sturdy oak; and it is well that she is so—destined all her life to yield and be submissive. It is easier for a woman to yield, as it is her duty, and the God of nature has formed her of more plastic material for the very purpose." Now this is always the tyrant's plea; he is created to command, as his subjects are born to obey. This is the kind of gospel preached to slaves. Frederick Douglass, the eloquent fugitive slave, tells of a preacher he heard while in bondage, who called the attention of his slave hearers to the wonder-

ful adaptation of things to their appropriate use, as manifested in the Creator's works. The white man, said he, has a soft and slender hand, but you, who are made to labour for him, have hard and horny hands, that enable you to do his work. He adds, the poor ignorant creatures had no opportunity to learn that a cessation from labour would make their hands likewise soft, and some of them went home saying, "What a nice preacher that was! every word he spoke was true—how kind it was of God to make our hands so hard—how they *would blister*, if they were as soft as the white man's."

If we would view the "oak and the willow" growing side by side on some of our southern plantations, under the same culture, we would see that the "sturdy oak yields to the rude blast" with as much flexibility as the "willow," and does it as submissively and as patiently. Many of these "willows" that the lecturer speaks of go weeping to an untimely grave from the degraded place they are forced to occupy. They are uncomplaining, for they are ashamed to mention their degradation, except to some particular confidant. In despotisms there is much suffering and little complaint. Woman loves liberty as well as man; it costs her the same pain as man to be divested of liberty. She is created with an *inherent* and *inalienable* love of liberty the same as man. Eradicate a love of liberty from a human being, and you will leave him a mere wreck of humanity. If woman does not love liberty, why is she so anxious to conceal her degradation when she is divested of liberty?

No doubt there are some women, like the slave-hearers, who believe they are made of a different material from man, not made of man's rib, and are quite thankful that they are constituted "willows," and not "oaks." There are others who can act the sycophant for the purpose of enjoying their liberty, for a great many men can be cajoled and wheedled out of their authority, so that instead of being the governors, they are the governed. Woman is taught the philosophy that she is to "gain power by concession," and this bait is held out to her in *this lecture*. A great many women, who are the most clamorous in pretensions that they have all the liberty they want, are the very ones who take more than their share. The most servile slave is generally the greatest tyrant when he gets the power.

The lecturer assigns to woman the most arduous self-denying duties, without any expectation of her labours ever being seen or appreciated. Destined all her life to live in obscurity unobserved. He says, "Woman's influence, though never to be seen, is always to be felt," and then eulogizes her unbounded influence in society—"every chord vibrates to her touch with magic sensibility, and every harmony in the social sensibility waits on her influence," that is, if she does not neutralize her influence by transcending the limits of her station, "by mingling with it the appropriate acts and offices of the other sex."

The plain English of the whole matter is, she is to labour incessantly in a clandestine manner, both physically and mentally, and whatever honour or emolument may accrue from her labours man is to arrogate to himself, in good slaveholder style—appear wise and great on the unrequited labours of others, and whatever share of the pecuniary emoluments she may receive, she must place that to the credit of man's munificence. He throws the whole weight and responsibility of training children upon her. He lets the father out at a loop-hole. He says, "It is not the father that moulds and directs the character, not only of our girls but of our boys, for the first ten or twelve decisive years of their life; for such are his engagements, or such the state and reserve of his manners, that his sons, in their early years, rarely come in contact with him." Christ's engagements, or the reserve of his manners, did not prevent him from taking up children in his arms and blessing them. Can the father have any more important engagements than to assist in training his own offspring for time and eternity? Is he discharging his duties as a Christian parent in "bringing up his children in the nurture and admonition of the Lord?" Perhaps it is woman's monopoly to rear and train the minds of children. The father would be out of his sphere in attending to this business—if woman has a sphere, man must also have a sphere, and he must not encroach on her monopoly. What is the reason we never hear of *man going out of his sphere*? Neither man nor woman is to labour from a motive of ambitious display. Yet *woman* has as good a right, for *her works*, to "*praise her in the gates*" as has man, and the Almighty has seen proper to make that one reward of the

righteous at the day of judgment, that their good works will be openly acknowledged. Wherever the gospel was to be preached, Mary's good deed was to be told as a memorial of her. A great and good name has its influence in stimulating to exertion, either physically or mentally, and why should woman be deprived of this stimulus, and the honest reward of her labours more than man? Their example is a stimulus to others to perform good works. It is woman's duty to "let her light shine before men, that they may see her good works, and glorify their Father who is in heaven;" let that work be physical, moral, or intellectual, whether it will come into competition with *man's* great name or not. She is to be judged by what talent she possesses the same as man, and it would be positively sinful for her to put her "light under a bushel, she must place it on a candlestick, that it may give light unto all that are in the house."

There is nothing peculiar to an individual in the lecture we have had under review, and we have noticed it for the purpose of illustrating public opinion. We understood it was very much admired by gentlemen in the place where it was delivered, and a copy solicited for publication; and it is in perfect accordance with the disposition manifested by our anti-slavery brethren, in the preceding part of this chapter; that is to say, woman is always to consider herself an *inferior being* to man, his subordinate and dependent—she is studiously to manifest this in all places and situations, and in a particular manner, she is to conceal any extraordinary intellectual gifts she may possess. She is always to look up to him for guidance and direction, and however potent she may be in the promotion of any enterprise calculated to elicit eclat, particularly if it is of an intellectual character, man is to reap all the glory. She is to assume no other character than that of an automaton. In fine, she must occupy the negro pew in the human family, and be ready to do any job of journey-work that their "lordships" may assign, whilst they pocket her wages.

This is the true element of slavery, to appropriate the unrequited labour of others to our own benefit. The same principle runs through all despotisms. Despotism is a *unit*, though it assumes different phases—and of all robberies, intellectual robbery is the most flagitious—it is robbing us of

the god-like attributes of our nature—it is sacrilege, mean and contemptible. What a contemptible being is the plagiarist, the literary thief! But the intellectual robber is a more daring and atrocious character! The same principle that would impel us to steal the products of mind, would impel us to *steal men* under different circumstances. If man occupies so exalted a position in the human family as he represents, alas! why does he envy woman her humble position? If he is so richly endowed with intellect, why does he rob her, that is in penury, of her mite? There is a great discrepancy between Mr. Barnes, whom we have previously noticed, and the lecture which we have just reviewed, respecting the mother's duty of training her children: the latter says the whole duty of training children devolves upon her, but the former gives her neither lot nor part in the matter. Now, these gentlemen are both "masters in Israel," and may be said to be of the same religious denomination. One of them says, a prominent part of woman's duty is to attend to the rearing and educating of children, whilst the father is entirely excused. Mr. Barnes would say she would be "out of her sphere," and that it was only the father's province to train the puerile mind. Indeed, there are scarcely two of our dictators who agree as to "her sphere." How is woman to know when she is in her sphere, when her censors cannot agree? We think this will show that there is urgent necessity for the convention (which we have already proposed) of the would be "lords of creation," to settle definitely when woman is in her sphere—as man is her lord and master, instead of her Creator.

But an all-wise and beneficent Creator has not given woman into the hand of her domineering, capricious, selfish, fellow-creature to be dictated to; for God is her "king and law-giver," as he is man's; the same law governs both—we call no man master. You take *too much* upon you, ye sons of Adam, "you are out of *your* sphere" when you profess to be woman's dictators or law-givers—you are only her fellow-servants, and not her superiors in any respect. She has not, more than yourselves, a prescribed "sphere"—her sphere varies according to circumstances, and according to her qualifications, the same as your own. If woman has a prescribed sphere, man must also necessarily have a pre-

scribed sphere. Why do so many men encroach on woman's sphere without any complaint, by cooking, washing dishes, and many other avocations?

We will give a few examples of women who have evinced high intellectual attainments in different positions; by these we shall be enabled to see that woman is designed to enjoy entire equality with man "in the providence of God."

"As chivalry declined, men began to take pride in literature, and women, of course, assumed a corresponding character. Women preached in public, supported controversies, published and defended theses, filled the chairs of philosophy and law, harangued the Popes in Latin, wrote Greek, and read Hebrew. Nuns wrote poetry, women of rank became divines, and young girls publicly exhorted Christian princes to take up arms for the recovery of the holy sepulchre. Hypatia, daughter of Theon of Alexandria, is said to have *exceeded* her father in astronomy, and well understood other parts of philosophy. She succeeded her father in the government of the Platonic school, and filled with reputation a seat where *many* celebrated philosophers had taught. The people regarded her as an oracle, and magistrates consulted her in all important cases. No reproach was ever uttered against the perfect purity of her manners. She was unembarrassed in large assemblies of men, because their admiration was tempered with the most scrupulous respect.

"In the thirteenth century, a young lady of Bologna, who had great beauty of person, pronounced a Latin funeral oration at the age of twenty-three. At twenty-six she took the degree of Doctor of Laws, and began *publicly* to expound the laws of Justinian. At thirty, she was elevated to a professor's chair, and taught the law to a crowd of scholars from all nations. In Spain, Isabella of Rosera converted Jews by the eloquence of her preaching, and commented upon the learned Scotus before cardinals and archbishops.

"In England, Lady Jane Grey had great fame as a scholar. She was found poring over Plato with delight, while other members of her family were engaged in diversions; and the night before the blameless princess was executed for the fault of her ambitious parents, she wrote to her sister in Greek, exhorting her to live and die in the true faith of the reformation. Roger Ascham said of his royal pupil, Eliza-

beth, 'Yea, I believe that beside her perfect readiness in Latin, Italian, French and Spanish, she readeth more Greek every day than some prebendary of this church doth Latin in a whole week.'

"The eldest daughter of Sir Thomas More had learning equalled only by her virtues. She corresponded with the celebrated Erasmus, who styled her 'the ornament of Britain.' Mary, Queen of Scots, could write and speak six languages. She made graceful verses in French, and, when very young, delivered a Latin oration to the court of France, to prove that there was nothing unfeminine in the pursuit of letters.

"There has been a comparatively greater proportion of good queens than of good kings. Zenobia, the celebrated Queen of the East, is not exceeded by any king on record for talent, courage and daring ambition. The Emperor Aurelian, while besieging her beautiful city of Palms, writes thus: 'The Roman people speak with contempt of the war I am waging with a woman. They are ignorant both of the character and power of Zenobia.'

"She was possessed of intellectual attainments very unusual in that age, and was a liberal patron of literature and science. No cotemporary sovereign is represented as capable of such high pursuits. Margaret, Queen of Denmark, Norway and Sweden, justly called the Semiramis of the North by her talent, energy, firmness and foresight, raised herself to a degree of power and grandeur then unequalled in Europe.

"The treaty of Isabella of Spain with the Queen of Portugal, when they met on the frontiers of the two kingdoms, is probably the only one of which it could be truly said, 'the fair negotiators experienced none of the embarrassments usually incident to such deliberations, growing out of jealousy, distrust, and a mutual desire to overreach. They were conducted in perfect good faith, and a sincere desire on both sides to establish a cordial reconciliation. Catharine of Russia bears honourable comparison with Peter the Great. The annals of Africa furnish no example of a monarch equal to the brave, intelligent, and proud-hearted Zhingha, the negro Queen of Angola. Blanche, of Castile, evinced great ability in administering the government of France, during

the minority of her son; and similar praise is due to Caroline of England, during the absence of her husband."—Mrs. Child's History of Women.

We have thus selected a few specimens out of many, of women evincing high intellectual endowments, of different characters, which we think bear us out in the opinion that woman is designed to be placed in entire equality with man, "in the providence of God." Her intellectual endowments are the same as man's, when she is placed in circumstances for their development, and there is a like proportion of men and women that depart from the usual rule of intellectual attainments, when placed under the same circumstances.

Man has been worshipped as a demi-god, and pæans have been sung to his sovereignty. He sat alone enthroned as universal monarch, without a rival. Women, and the irrational creation, were his subjects.

"For contemplation, he, and valour formed,
For softness, she, and sweet attractive grace;
He, for God only, she, for God in him;
His fair, large front, and eye sublime,
Declared absolute rule." (!)

What profundity of thought, and depth of research bath man, how valorous in deeds, and what majesty of bearing and godlike mien, how sublime his eye! To woman belong the attractive graces, the mere passive qualities! Prowess of mind and body, are alone man's prerogatives; the world worships at his shrine. "She for God in him!" But a great trumpet has been blown, proclaiming the approach of a universal jubilee, and a loud call has gone forth for liberty's host to appear in the field, panoplied for the conflict! It was as if seven thunders uttered their voices. At the sound of this voice, the earth quaked, the massive prison walls of established customs, as firm in texture as adamant, were shaken, and their adhesive bands slackened; crevices opened, and moral and intellectual day shed glimmering rays through their dreary dark abodes. Mind, the ethereal, subtle captive, that emanation of the Deity, exhilarated by their vivifying radiance, walked at large, having escaped through the interstices of the prison walls of established customs, where she had been for centuries incarcerated, bound with the iron fetters of public opinion. When the rays penetrated, her shackles

melted and fell. She sent forth the harbinger of universal emancipation, a potent auxiliary in the hand of God in the battle field. Mind, thus emancipated, arrogantly aspired to contemplate and indite, and in congregated assemblies to deliberate, and in their decision to have a voice; thus professing to have depth of thought, and to execute valorous deeds as well as man. Even that consecrated stand, the rostrum, which he had for ages held in indisputable possession, she feloniously invaded, and eloquence sublime, in melting strains, was poured forth by woman's voice. When with pronunciation clear and distinct, with gesture natural and appropriate, she vividly portrayed the bondman's cruel fate, and his companion woman, of the twain pre-eminent in wretchedness: man's stony heart dissolved in pity for their bitter woes, and with action corresponding, slavery on its basis rocked. Thus, she presented her credentials, attested by the court of heaven, that she had attributes, moral and intellectual, as man, that her head was also crowned with glory and dignity, and invested with dominion. There had been sporadic cases of the phrensy of woman aspiring to contemplate, and indite, but it now became an epidemic. The spirit was now "poured out on all flesh, daughters, as well as sons prophesied, and on the servants, and on the hand-maidens, was the Spirit poured out, and *they did prophesy*." The burden of their message was, glory to God in the highest, liberty to the captive, peace on earth, and good will towards man. Thrones and principalities that were not stayed, as were the thrones of the house of David, felt the mighty earthquake shock. Trembling seized upon their occupants, as they took a death-grip of their sceptres, and loudly vociferated, great is man's sovereignty, and woman is his subject! What unholy "crusades against established customs," these righteous, immutable statutes! What an outrageous indignity is done to his magnificence, to this "public opinion, that the world worshippeth!" How "disorganizing and revolutionary are the indications!" These "turners-of-the-world-upside-down are come hither also." "O tempora! O mores!" A throne is worth contending for. Man flies to arms—menace, proscription, detraction, ridicule, opprobrium, are amongst the weapons of his warfare, which artillery aforetime was more dreaded by woman than cannon-balls, but now by many considered

puny missiles, wholly inadequate to guard his citadel, and, as the last resort, he flies to the horns of the altar, avers that the exercise of speech and intellect are his chartered monopoly, registered by a clerk of the upper court, to wit, Paul, whom he claims and calls on, as his patron saint. Paul tells him to speak no more of that matter; he had settled that question in his first letter to the Corinthians, chap. xi. The gift of intellect and speech was neither man's nor woman's monopoly, "for the man is not without the woman, nor the woman without the man in the Lord;" because the man is by the woman. I, Paul, told you she was your mother; you must honour and respect her, and receive instruction from her mouth. Now, is this a caricature? No, strange to say, it is indeed sober truth, though its costume is somewhat metaphorical.

Alas! alas! being disappointed of the patronage of Paul, is there no anchor of hope? Might there not be help obtained by turning their face towards Mecca, and addressing the prophet Mahomet as their patron saint? The following spirited piece of poetry, written by Maria W. Chapman, of Boston, is a graphic description of man's calamitous situation at the present crisis:

"THE TIMES THAT TRY MEN'S SOULS.

"Confusion has seized us, and all things are wrong,
The women have leaped from their spheres,
And instead of fixed stars, shoot as comets along,
And are setting the world by the ears!
In courses erratic they're wheeling through space,
In brainless confusion and meaningless chase.

"In vain do our knowing ones try to compute,
Their return to the orbit designed;
They're glanced at a moment, then onward they shoot,
And are neither 'to hold nor to bind,'
So freely they move in their chosen ellipse,
The "lords of creation" do fear an eclipse.

"They've taken a notion to speak for themselves,
And are wielding the tongue and the pen;
They've mounted the rostrum, the termagant elves,
And, O *horrid!* are talking to *men!*
With faces unblanched, in our presence they come
To harangue us, they say, in behalf of the dumb.

"They insist on their *right* to petition, and pray
That St. Paul, in Corinthians, has given them rules
For appearing in public, despite what those say
Whom we've trained to instruct them in orthodox schools;
But vain such instruction, if woman may scan,
And quote texts of scripture to favour their plan.

"Our grandmothers' learning consisted of yore,
In spreading their generous boards;
In twisting the distaff or mopping the floor,
And *obeying the will of their lords*.
Now *misses* may reason, and think, and debate,
Till unquestioned submission is quite out of date.

"Our clergy have preached on the sin and the shame
Of woman when out of 'her sphere,'
And laboured *divinely* to ruin her fame,
And shorten this horrid career,
But for spiritual guidance no longer they look,
To Folsom, or Winslow, or learned Parsons Cook.

"Our wise men have tried to exorcise in vain
The turbulent spirits abroad;
As well might we deal with the fetterless main,
Or conquer ethereal essence with sword.
Like the devils of Milton, they rise from each blow,
With spirit unbroken insulting the foe.

"Our patriot fathers, of eloquent fame,
Waged war against tangible forms;
Ay, *their* foes were men—and, if ours were the same,
We might speedily quiet their storms;
But, ah! their descendants enjoy not such bliss—
The assumptions of Britain were nothing to this.

"Could *we* but array all our force in the field,
We'd teach these usurpers of power
That their bodily safety demands they should yield,
And in presence of manhood should cower;
But, alas! for our tethered and impotent state,
Chained by notions of knighthood, we can but debate.

"Oh! shade of the prophet Mahomet, arise!
Place woman again in 'her sphere,'
And teach that her soul was not born for the skies,
But to flutter a brief moment here.
This doctrine of Jesus, as preached up by Paul,
If embraced in its spirit, will ruin us all."

"LORDS OF CREATION."

We will venture to predict, from present indications,
before the lapse of ten years, men will be perfectly ashamed
of the manner in which they have persecuted women, the

war they have waged on their intellects, and the absurd opinions they have advanced. A person would be led to believe that they considered women a different species from themselves; that there were two moral laws—one for men, and another for women. What would be a virtue in men, and their highest ornament, would be a vice in women; that to be an automaton, is woman's most exalted position; that woman's highest duty in the world is to stultify herself, and that to exercise her intellectual faculties, would be entirely displeasing to God.

We have chosen the history of the division of the American Anti-Slavery Society, for the purpose of illustrating the practical observations of public opinion, as it bears upon women in their agency in the promotion of any benevolent or philanthropic enterprise. The degrading position that is assigned to women, is calculated to subvert their influence. The wife is not only a subordinate in the family, according to public opinion, but her husband's authority pursues her in every department of life. Her intellect is not her own; her gift of speech is not her own; nor are these restrictions limited to the wife, but extend to the whole female sex. A woman of correct information and sound judgment, who would acquiesce in such exactions, does not deserve to enjoy her liberty; she does not know how to appreciate it, nor the exalted position she occupies as a human being, and the consequent responsibility. The restrictions of public opinion on woman's intellect, are greater than those of slavery, so far as principle is concerned. A slave, as a moral and intellectual being, might sit on equal terms with his master in a society, without violating any principle of slavery. That it has the power to keep its victims ignorant, and prevent them from exercising their intellect, we know, and it is the policy of all despotisms to do so; the more enlightened the age, the greater the necessity to keep them ignorant, lest they might begin to understand their own rights, or, what is equivalent to keeping them ignorant, prevent them from exercising their intellectual attainments. Tell them peremptorily that it would be a breach of "modesty and decorum" for them to exercise their intellect; or that their state of vassalage made it positively sinful for them to do so. It would have a "disorganizing, revolu-

tionary tendency." No, there is no power in the civilized world that calls for such a sacrifice of our intellectual faculties, or such humble servility, as does this aristocracy of sex. We know of no parallel, excepting *caste*, among the heathen.

For a woman to appear as an advocate, or use her intellectual exertions for the promotion of any good cause calculated to ameliorate the condition of mankind; is to present herself as a victim to the shafts of persecution. No matter how well she is qualified, the better her qualifications; the more virulent the opposition. If she was only exposed to the attacks of the enemy, it is no more than might be expected; but the members of her own fraternity turn their backs on the enemy, and use their artillery against her, unless she appears as their dupe. Now, this was the conduct of the seceding part of the American anti-slavery society, and is illustrative of public opinion on this question; it shows the ordeal women have to pass through if they presume to exercise their intellectual and moral endowments on their own responsibility. Even supposing there was a distinction between the field of labour, to be occupied by men and women, which we deny, there could be no theatre of action more suitable for woman's exertions than the anti-slavery enterprise. It was entirely of a moral character. She was neither invading the sacerdotal office nor the political.

One grave reason brought against woman's agency in the society, was, that it would neutralize her influence. What benefit could arise from the presence of a being who had no moral right to act? They seemed to award a magical influence to her presence, provided she did not act. James tells us, "Faith without works is dead." That her active agency will exasperate the enemy, we are well aware, and we consider this a favourable omen. When they writhe and turn, it is a sign they feel the blow, for although men profess to despise the opposition of woman, they fear it. Satan both fears and hates his first victim. "I will put enmity between thee and the woman." God has given woman a powerful moral influence. Those who have the wrong side of the question, fear her as an antagonist; when she properly arrays her force in the field, they know she is a potent auxiliary. Men will acknowledge this and far more when they

are suppliants for her aid, when they get into a quandary. She will then be permitted to give her aid in her own way. Women spoke in the American anti-slavery society at its first organization without any opposition.

There is no portion of the community more opposed to the acknowledgment of the entire brotherhood of the whole human family, or an equality of rights among its members, than were one class of abolitionists; that division that called themselves the "*liberty party*," (misnamed.) There were individuals in that party who were *true* liberty men, and made humanity the basis of rights, and knew nothing of men's rights or women's rights, but *human rights*. But take the party in the aggregate, there was no portion of the community more opposed to woman's enjoying what they themselves called human rights, than was the liberty party.

We were informed by a whole-souled *liberty man*, that he was a member of a committee at a "liberty" meeting; the business of said committee was to devise means for the promotion of the liberty cause—one means was the circulation of tracts—he proposed to have some women appointed in different places to assist in circulating these documents, but the other members of the committee scoffed at the idea of employing woman's agency; so the appointment of women as auxiliaries was trampled under foot. When we are speaking of political abolition parties, we with pleasure award a meed of praise to the party known by the appellation of "the liberty league," with Gerrit Smith at their head. They are the only *political party in the world*, that we are advised of, that acknowledges the entire brotherhood of the whole human family. A political party composed of individuals of such high standing for their moral and intellectual attainments, making humanity their platform, gives us reason to "thank God and take courage;" although their numerical strength may not be great. We consider it a ray of the dawn of that day when all members of the human family will be invested with their "natural and inalienable rights. To secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed." When these principles shall be fairly carried out, there will be no "class legislation," then *laws* will not be framed for woman or for man, but for *mankind*.

All rights are human rights, and pertain to human beings without distinction of sex or colour. Woman will then be permitted to do her duty in a political capacity to her God, to herself, and to her fellow-man. "*Queens shall be your nursing mothers.*"

It was peculiarly out of place for abolitionists to proscribe any portion of the human family, thus divesting them of their liberties, as far as their jurisdiction was concerned; they ought to have acknowledged the entire brotherhood of the whole human family. They were requiring the same rights for the female slave that they were for the male. If women are such subordinates, and have such a disparity of rights, how could it be made appear, that the female slaves had the same right to liberty as the males? If women have fewer rights in one respect, why not in another? Perhaps they adopt Mr. Barnes' argument, that the husband is the master, by scriptural authority, therefore his rights are violated by domestic slavery. It is passing strange, that our brethren did not perceive that the very arguments which were made use of to proscribe women, are made use of to support slavery; and this is not very strange, for all despotisms are supported by the *same* arguments.

If men do not see proper to labour in conjunction with women, and do not consider them "help-meets" to God, let men be accountable for their conduct; but in all important reformatations that have taken place in the world, women have always appeared in the field, ready for action, and God has equipped them from the armory of heaven, and endowed them with courage and skill for the warfare. They fight under His banners, whom they followed to the cross and to the grave. With God's assistance, they will neither prove cowards nor traitors. God has ordained it: they have not received this appointment from men, nor are they accountable to men. Women had the same authority to appear as agents in the anti-slavery cause, as had men. "Remember them that are in bonds, as bound with them, and them which suffer adversity, as being yourselves also in the body," Heb. xiii., 3. Now, this call is presented to all that are in the body, without distinction of sex. Every means that would be morally right for a male slave to adopt, to acquire his liberty, would be morally right for a female slave. There would be

no fastidious notions about "female modesty and decorum," no idea of being such a subordinate, as a married woman, that she could not adopt the same means to acquire her liberty as would her husband. If we are to "remember them that are in bonds, as bound with them," why should not her fellow-woman on her behalf, as her representative, use every means to gain the slave woman's liberty, as would be morally right for man under the same circumstances.

Women are not exempt from duty; they have to stand in judgment at that great day, to receive the sentence of "Come, ye blessed," or the appalling reverse, "Depart, ye cursed, I was in prison, and ye did not minister unto me." It would be no excuse to say, that it would have been a "violation of the customs of society, and a breach of female modesty and decorum; and it would have had a "deleterious, disorganizing tendency," for women to have visited prisons, or to devise means that the captive might go free. That was only men's duty. The women of the generation when Christ appeared on earth, would rise up in judgment against the women of this generation, were they to advance such opinions.

Many women will have their names enrolled as benefactors of mankind, whether *men* will or not, for their agency in the momentous reformation which is now in progress in the world, the abolition of slavery.

Bonaparte had a significant maxim, to wit, "the tools to them that can use them." Women have given ample demonstration, that they can use the appropriate tools, and will not lose by compassion with male workmen. Female eloquence has made slavery rock on its basis; and all thrones that are not stayed, as are the thrones of the house of David, are feeling the mighty earthquake shock!

Many women have contributed very much to the anti-slavery cause by their writings. Elizabeth Herrick was the first who enlightened the great and good Wilberforce on the duty and practicability of immediate emancipation, and many women in our own country have promoted the cause much by their writings. Men are more willing to concede to women the use of the pen than the rostrum. For our part, we cannot see why they may not speak what they can write. We have consulted some able casuists on the subject, and they could give no reason against it. If it is pre-

sumptuous for a woman to speak publicly, it is more presumptuous for her to write for the public, as speaking is generally more ephemeral in its effects than writing.

The present state of the world appears strongly to indicate that women will be reinstated in their former conspicuous standing, as "corner-stones" in the buildings of both church and state. Although those who are "builders may plot and league to reject these corner-stones, yet He that sits in heaven will laugh" at their puny efforts. Women are rising in mental elevation, as on eagle's wings, and also increasing in moral strength. As it respects the male part of the community, tyranny on the one hand, and insubordination on the other, seems for some time past to have been the order of the day. The mobocratic spirit has prevailed to an alarming extent in different sections of the country; great fears have been expressed, that, if women were permitted to be active members in promiscuous, moral, or philanthropic societies, it would have a "disorganizing, revolutionary tendency," and would produce a state of misrule, confusion, and anarchy, so that society would return to its original elements. We have not witnessed any of these deleterious, disorganizing effects from women sitting on committees, originating, debating, or voting on questions which would come before societies of this character. These direful apprehensions appear to have been spectres of disordered imaginations, and promptings of guilty consciences. We have not heard of even a mob composed of women. Women appear to be destined to stand in the breach and be peacemakers. The necessity and utility of female education are awakening the energies of the community. A "learned lady" is no longer an epithet of reproach. Our female seminaries are rapidly increasing in number and respectability. The public manner in which their examinations are conducted, is fast preparing the public mind for women to appear on the stage of action as public speakers. It would be difficult, nay, impossible, to persuade people that the exercise of the gift of speech and intellect, which is the "glory" of the human family, is a shame for women.

CHAPTER XII.

THE DELETERIOUS INFLUENCE OF WOMAN OCCUPYING AN UNSCRIPTURAL POSITION IN THE HUMAN FAMILY.

"Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." Ecc. vii. 29.

THE idea of man's supremacy, as a human being, is among the "many inventions" he has sought out since his fall, and has been a prolific source of calamity, involving us in many wild vagaries. Polygamy, and a host of other evils, have been visited on the human family in consequence of this absurd opinion. Under it a great portion of the rational creation has "groaned, being burdened."

Instead of all standing on the same platform, and being governed by the same code of ethics, we have our male and female morality—our male and female Christian graces—our men's rights, which are called human rights, and then "woman's rights," an unsettled code. Scarcely two of those who profess to be the constituted exponents of the divine law agree in opinion as to what these rights are; they contradict themselves and one another. However, it is generally admitted by all who have thought on the question, that woman does not occupy her true position in the human family. It must be plain to any person of ordinary intelligence, that if one half of the human family occupy a wrong position, this must have a highly pernicious bearing or influence on the mass. A malformation in the original structure of any organization must necessarily subvert its successful operations.

What is the reason, when a thing is so manifestly wrong, that some do not try to make it right? One reason, we suppose, is, we have been so long accustomed to see women deprived of the rights of humanity that it ceases to attract our attention, or move our sympathy. A great many will acknowledge, abstractly, that women do not enjoy their rights, but when any amendment is proposed, they fly the course, and begin to justify women's deprivation of rights

from the Bible! A second reason is, women's deprivation of rights has been sanctioned and sanctified for centuries by political enactments, and moral and ecclesiastical teachings. Man is wedded to hoary dogmas and established customs, and is more disposed to suffer their evil results, as long as they are at all sufferable, than abolish them, or desire a change, particularly if they minister to his love of dominion or arbitrary power. He is more conspicuous for self-esteem and a love of dominion than for a sense of justice. We suppose these are among the prominent reasons, on the part of man, why woman has so long occupied a false position, and has been deprived of so many of the rights of humanity. Women prolong their own bondage by tamely submitting to the yoke, like Issachar of old, "they see rest is good, and they bow their shoulder to bondage." This is a very convenient way to ward off responsibility—if they had the rights of humanity, they would also have the duties of humanity.

We pledged ourselves, at the commencement of this work, to show that this *husbandly* authority, or rather aristocracy of sex, unites in itself a claim to the same authority as popery, domestic slavery, and political despotism, with some modifications; and lays claim to greater reverence and authority than *all* the three combined. And from what we have said in the course of this discussion we think we have fully substantiated these charges.

Even this so called free government of the United States, as at present administered, is nothing but a political hereditary despotism to women. They have no instrumentality whatever in making the laws by which they are governed, while their property is taxed *without* representation. If the "legitimate powers of government come from the consent of the governed," then is the government of these United States an unlawful government to women.

Women are treated as *aliens* in the commonwealth, en masse. This is their best condition, but if married, are oppressed by *class legislation*; and the laws that govern the wife are the same in kind that govern the slave, or *human brute*. We have already given a summary of those laws, nevertheless we will here take the liberty of running the parallel between the laws which govern the wife and the slave, for the purpose of showing that our charge is not unfounded.

Like the slave, she can make no legal contracts. If the wife be injured in her person or property, she can bring no action for redress in her own name; she can neither sue nor be sued without her husband being a party. A slave cannot bring suit against any person for an injury, his master must bring it. If damages are recovered, the master pockets it; in case of the wife, the husband does the same. A wife can be indicted and punished for a criminal act the same as any other person; but she is excused from punishment for burglary or theft, if committed in the dread presence of her husband, or by *his command*. Thus, tacitly, admission is made that the husband's commands are of *greater* authority than those of the great Jehovah, who has said, "Thou shalt not steal." This is demonstration that the law regards the moral being of the wife as sunk, and *her will* completely surrendered to her husband. She is regarded no longer as a *free* moral agent. This is demoralizing in the extreme—it has paved the way for such an opinion as we have already alluded to, "that the wife owes a greater duty to her husband than to her God." If the wife commits a wrong under actual restraint, let her be treated as the law treats other human beings under the same circumstances. A wife, like a slave, can make no legal will; she has no legal right to property, real or personal, in her husband's lifetime, not even to her own earnings. The legacies of friends, in point of law, belong to her husband in most of the states of the confederacy, and we believe in all, with the exception of *one*, till very recently. The husband can exact the personal labour of the wife, and pocket her earnings, the law will protect him from interference; so she is a *slave* in kind, not owning her bones and muscles, or their product. The slave may be punished at his master's discretion, without trial—so may the wife. "The law allows of *salutary* correction and restraint to the wife in case of gross misbehaviour." The husband may lock her up in a closet, he may bind her with cords, and if she resist and oppose his lordly authority and brute force, he may even maim her; for the right to coerce implies that he may use all the force necessary to accomplish his lawful design.*

* Supposing the wife wishes to go to worship God, and the husband were opposed to it. Perhaps he is a papist, she a protestant; he thinks all protestants are heretics, and that there is no salvation out of the pale

Let none brand our Southern brethren with the reproachful epithet of *woman-whippers*, so long as our courts of justice are governed by such barbarous laws, for these laws approximate so *nearly* to *woman-whipping*, that the United States of America has won for itself the dishonourable title of a *woman-whipping* republic. O! shame, where is thy blush!

If the husband die intestate, the law immediately takes his place and deals out to the widow, of her own property, what it sees proper, as if she were a pensioner on the State, or a pauper in the alms-house. A list of articles is drawn out, a pompous display of the munificent provision for the widow; as a specimen of her paraphernalia, she is to inherit her own clothes and ornaments! Most *generous almoners*, truly. Who has authorized them to take charge of her wardrobe? *Might* gave them right, brute force! Most insulting and degrading to say she does not own her own clothes and ornaments, except by statute law! when these effects are often the product of her own industry. "She maketh to herself coverings of tapestry." This interference of the law is *professedly* for the purpose of securing to children their inheritance. This is only a mere pretext; when there are no children to provide for, the husband's relatives come in as legal heirs to two-thirds of all the real estate, the same as when there are children. We have previously given instances of widows being turned out of house and home in consequence of this regulation. We will add another instance of the husband's relations, some of them rolling in affluence, becoming heirs to two-thirds of a small estate, the widow being turned out and left destitute of a residence of her own. Is it as bad for the Hindoos, in their uncivilized and unenlightened condition to light the funeral

of the Roman church. He considers he has a right to avail himself of the privileges of the law "to lock her up in a closet, or bind her with cords, as it is a case of gross misbehaviour" on her part to attend on these soul-destroying, heretical institutions. And are protestants one whit more tolerant to papists than papists are to protestants? Supposing the wife wished to attend the Roman worship, would not the same results follow in a great many instances? It may be said, it is a constitutional guarantee that people may worship God according to the dictates of their own conscience. True, so it is, but is there not also a constitutional guarantee that "no person shall be deprived of liberty without due process of law?"

pile and assist the widow to mount it, or throw her in with her own consent, as to *take the means of subsistence* from the widow in our enlightened and boasted land of liberty and equality?—take the poor aged widow's property and give it, (may be,) to the young and vigorous, or to those who were already rolling in affluence! Perhaps a female relative of the husband's becomes the heir, who is liable to every objection that could be brought against the widow becoming the sole proprietor, as common sense and common justice say she should. As it is not customary in our country, as in Hindoostan, to consume the corpse by fire, would it not be as well to bury the widow alive in the husband's grave, as to let her pine away by hunger, and in want of the common necessities of life? If we have a *natural right* to life, we cannot enjoy it without the means of support. Those who wrest from us our lawful means of support, are *murderers!* Let it not be said that there is provision made at the public expense, that none shall die of hunger, for the law that wrests the property from the wife, never takes into view this provision. The widow would be deprived of her property, were there no poor laws in existence. Why should she be thrown on the public charity when she has property enough of her own? She may have used the most persevering industry, and the most rigid economy, to secure some property to support her in her old age—dreading the idea of being thrown on the public charity of the world. In all probability, she has at least been a joint labourer with her husband in contributing to acquire the property; in some instances the *only* contributor, as we have already exemplified in the case of a widow whose husband was both a gambler and a drunkard, and yet his relations came like vultures after his death to pounce on the widow's property.

We will take the liberty to recommend our Christian Republican legislators, to take a lesson of justice from the heathen statute book, notwithstanding some of their barbarous laws respecting women. "By the Roman law a wife became a partner of all her husband's substance: if he died intestate, and without children, she inherited his whole fortune as a daughter—if he left children, she had an equal share with them." See Roman Antiquities, p. 500, by Alexander Adam, LL. D., of Edinburgh, 2d American edition,

Instead of the civil law being the friend and protector of the wife, or the widow, it is her "adversary," her *tyrant*, and *oppressor*. We are convinced, if there were no *organized civil government*, in our present enlightened and civilized condition, that the wife and widow would enjoy *more rights* from the common sense of an enlightened community, than they do from the civil powers.—Would not the common sense of an enlightened community award to the wife, a right to acquire and own property, a right at least to what she would earn by her own industry? Would an enlightened community permit a husband to exact the personal labour of his wife, and pocket her earnings? No! it would brand him as a despicable tyrant! A right to *acquire* and *own property*, is most emphatically a natural right, and inalienable; and a right which distinguishes man from the brute. If life itself is a natural right, we must have the means to support it. It may be said, the husband is bound to support the wife, but he is frequently incapable of supporting himself. Would not an enlightened community brand a man as a savage that would "bind his wife with cords, lock her up in a closet, and if she resist his brute force maim her?" We ask, would an enlightened community sanction such a deed of savage barbarity, if it were not *sanctioned* and *sanctified* by the legal tribunals of our country? Whatever the law sanctions by its authority, is supposed by a great part of the community to be right, and were it not for legislative enactments, who would ever think of pouncing on the poor widow's property, and wresting it from her, dealing out her apportionment as if she were a salaried domestic, and making such a disposition of the residue as they saw proper. No, the common sense of an enlightened community would say that the widow was the proper person, after her husband's exit, to have the sole control and management of that property, and that she is the God-ordained guardian of her children, the same as the husband, after the wife's death. Many women show themselves well qualified for this duty—thus we see the civil law is the wife's and widow's tyrant and oppressor.

The magnanimous sons of Christian Republican America have ordained that when woman becomes a wife she loses her identity! There is nothing more revolting to the human

mind than the thought of annihilation. The wife can conduct no legal business whatever, in her husband's lifetime—she cannot even be a legal guardian to her own children, whom she may have by a former marriage. She cannot be the legal owner of any property. The law declares, that the *mother of mankind shall be a servile dependent vassal.*

"In the general course of human nature," says Mr. Hamilton, "a power over a man's subsistence, is a power over his will, so a power over a woman's subsistence may enslave her will, and degrade her pride." A. P. Hurlbut. "May enslave her will, and degrade her pride." Judge Hurlbut. It is intended to have that very effect. What homilies do we have preached to women to enforce on them the duty of being confiding dependents—their will being always in subjection to another will, in all cases, unless it would violate the conscience, (the conscience only embracing their religious exercises.) A grievous wrong is inflicted on a human being when she is deprived of her inherent and inalienable right of owning, or acquiring property on her own behalf.

It would appear from the Jewish law, that the widow held all the property, possessed by herself and husband, unmolested during her lifetime. In order to keep the tribes distinct, and for each tribe to keep possession of their own inheritance for reasons peculiar to the Jews, if a man died without children, son or daughter, his inheritance, after the death of the widow, went to his nearest kinsman by the father's side, Numb. xxvii. 1, 11, 36. But the widow held possession during her lifetime, as may be seen by Naomi and Ruth selling their land, Ruth iv. 1, 8. We hear nothing of their husbands' relations falling heir to two-thirds of the inheritance, and the widow still living, as would have been the case in our enlightened age, under the same circumstances. As for moveable property, we have reason to believe the widow inherited the whole, and their property was, in a great measure, vested in flocks and herds. When the Shunemite returned from a seven years' sojourn, in the land of the Philistines, she went forth to cry unto the king, for her house, and for her land, and the king commanded to restore all that was hers, and all the fruits of the field, since the day that she left the land until now. 2 Kings viii. 3, 6.

The whole property was called hers, although she had a son. She was spoken of in the same way as the father would have been, under the same circumstances.

We think we have proved conclusively, that this *husbandly* authority, or *aristocracy* of sex, exercises the authority of slavery, and political despotism, with some modifications; and that the government of the United States is nothing better than a political despotism to women. Male subjects of despotisms do not suffer the deprivation of rights to any such extent, as does the wife or widow in the United States. We rejoice to say that the general practice respecting the personal treatment of the wife, is much better than the law. But still it is not a dead letter. We believe it was a true opinion which a respectable lawyer gave us, when he said he could select twelve men, out of either of three "orthodox" religious denominations which he mentioned, in our vicinity, who would say that a husband was perfectly justifiable in many instances, in treating his wife with the utmost rigour that the laws admit. We had a practical demonstration of the truth of this in a decision of one of their church courts, in a case of this kind. As long as their bad conduct is sanctioned, and sanctified by law, they feel no compunctions. As to the treatment of the widow, the law is obeyed with strict punctuality, even to turning her out of a home, a dependent on the cold charity of an unfeeling world. Surely mischief is framed by law, and law by mischief.

Women, in their church relations, are barely permitted to enter the sanctuary to sit at the footstool of their masters—not only are her lips sealed with silence, but she is excluded from all official standing, either secular or spiritual. There is at present considerable interest elicited in some quarters on account of the extinction of the office of deacon; but no regret is expressed on account of the office of deaconess being extinct; notwithstanding both offices were instituted under the supervision of inspired men.

Until lately, women were even denied a voice in the selection of their spiritual rulers, and in one branch of the Presbyterian church (the Associate Reformed) they are still excluded from the right of suffrage by a constitutional interdict. (See Constitution of the Associate Reformed Church, page 460.) Is not this unmitigated ecclesiastical tyranny?

Has a woman the right of conscience or the exercise of private judgment under this state of things? Is popery any worse?*. In the course of our remarks, we have shown that the husband was urged, as a duty devolving upon him, to *force religious instruction* on the wife, and to compel her to conform to religious exercises, with a tacit approbation of a portion of the well informed and religious part of the community. Of course, *her husband* must be the *judge* as to the *matter* and *manner* of her religious instruction and exercises, and *enforce them by physical coercion*, as he is to use some *other means* than "persuasion and exhortation," and we know of no other than *physical coercion*. Here is popery in all its abhorrent feature, or rather *Mahometanism*! This opinion, advanced in a respectable religious periodical without contradiction, is equivalent to a law; as public opinion is in a great measure what woman has to depend upon as the guarantee of her liberty, and is the law by which she is governed. The wife is denied the right of conscience, when the husband is represented as invested with

* The Synod of this church at its session the present year, 1849, unanimously agreed to continue to *exclude* female members from the *right* of voting. They say, "female members are excluded from the privilege of voting on account of their relations." See Minutes of Synod, Christian Instructor, Vol. V., No. 10, page 302.

On account of what relations are women denied the right of voting? We suppose they are excluded on account of being wives, but they were ashamed to avow it. (Can it be possible they are excluded on account of being mothers? the man is by the woman.) Are all their female members wives, or does the church of Christ know its members as husbands and wives, fathers and mothers? "There is neither male nor female, for ye are all one in Christ Jesus." Have not all believers "the adoption of sons and heirs, according to the promise?" &c. What authority has the husband to judge for the wife in spiritual matters? Is the wife "merged in the husband" soul and body? Can the husband answer for the wife at the bar of God, or pay a ransom for her soul? "Who art thou that judgest another man's servant? To her own master (Christ) she must stand or fall." Does a branch of the protestant church of the "orthodox" stamp, award to the husband both temporal and spiritual authority in the blaze of the light of the nineteenth century; thus declaring that the husband sits in the temple of God, showing himself that he is God? Protestants who thus "lord over God's heritage" have no room to *censure* papists for their usurpation. Pope and council are as well qualified to judge for the laity in spiritual matters, as are husbands in the aggregate to judge for their wives, and have equal scripture authority: neither have scripture authority. How long will women tamely submit to such violations of their Christian liberty?

authority over her in all things called temporalities. How could she "clothe the naked, and feed the hungry," under such circumstances?

Are these restrictions to be placed on woman for her benefit? All authority in Christ's kingdom is for the special good of the governed. No, it is avowedly to degrade her, to manifest her *subordinate inferior* position, and to exalt the man to a "secondary god." He has not the modesty of the Pope, or Pope and council, to say that they occupy the infallible chair, and God will so direct their judgment that they cannot err, and they wish people to be governed by their judgment for their own benefit. They have not the arrogance and audacity to say that they are placed there as the only teachers, for the purpose of their own glorification and the learner's degradation. Popery would soon accomplish its own defeat, if it would make such arrogant assumptions. They do not say that the laity are placed at their footstool as learners for the purpose of manifesting their teachers' superiority and their own inferiority, and that they must not have any aspirations after a more exalted station; but "women are always to be learners, and should be content with their station." So, we see that this aristocracy of sex claims all the authority of popery, and on a principle more degrading to the governed.

Hideous a monster as slavery is, with all its manacles, whips and thumb-screws, it holds no principle requiring the slave to fall prostrate at its footstool as a moral and intellectual being. There is no principle in slavery that represents the slave as violating any reverence or duty for his master in exercising his intellectual faculties in any way he sees proper, on the rostrum, in the pulpit, or at the bar. There is *no power* in the civilized world that requires its vassals to refrain from the exercise of the intellectual faculties, from the principle that it would be a violation of the respect and reverence due to their authority. It is the policy of all despotisms to keep their vassals ignorant, or what is the same thing, interdict the exercise of intellect—to tell them dictatorially that it is both a sin and a shame for them to exercise their intellect. An Austrian Emperor asserted, "that his people would be better subjects, and far more happy,

if they were not allowed to learn to read." When any government attempts to put out the eyes of its subjects, it is a sure indication that it is not from God, and that its intention is to act the tyrant. A despotism is supported by the ignorance of its vassals; a free government by the intelligence of the people.

These things call loudly for redress. Women are held in as great vassalage in the Protestant church, with very few exceptions, as are the vassals of popery;—held in as great a vassalage, did we say? Nay, a greater. She is represented as veiling her face, in good Turkish style, when entering into the house of God, as a token of homage to man's supremacy; thus doing homage to the creature which is only due to the Creator, in his house of worship!

Now, have we not proved that this aristocracy of sex unites in itself claim to the authority of political despotism, domestic slavery, and spiritual despotism, or popery? Have we not proved that it lays claim to greater reverence and authority, than *all the three combined*? It requires the god-like attributes of our nature to be prostrated at its footstool to do it reverence, (which neither of the three does,) on the principle of its moral and intellectual superiority. Nor is woman's state of vassalage confined to those three organizations; but, in the performance of her duty, in civil society, man arrogantly claims the right to say to her, Stand thou there, or sit here under my footstool, as we have already illustrated by our seceding brethren in the American Anti-Slavery Society. Their conduct is illustrative of public opinion, respecting the moral and intellectual rights of women—its exponent and embodiment.

Is it necessary to prove that it is tyrannical, unchristian, and unjust, to exercise the authority of one of the three despotisms we have named? How much worse when the whole amount of authority of the three is united in one great despotism, with some modifications, and calls for greater reverence and authority, as it respects our moral and intellectual faculties than all the three combined! Have we not proved that this authority is *usurped*, without the semblance of foundation from the Creator? Man and woman were placed in dominion over the world and the irrational creation; but where is it said that man was invested with

dominion over woman? His subjects are enumerated in the eighth Psalm, but woman is not mentioned as one of them. She was placed *in dominion* at the creation, the same as man *over* the irrational creation. Man is the generic term, and includes both, Gen. i. 26—29, and placed in dominion *equally* in the human family, by the fifth precept of the Decalogue, which is the source of all authority. The declaration in Gen. iii. 16, “Thy desire shall be to thy husband, and he shall rule over thee,” is a prophecy, and was no more given to man as a rule of action, than it was a rule of action for Satan, fifteenth verse, where it says, “I will put enmity between thee and the woman, and between thy seed and her seed, and it shall bruise thy head, and thou shalt bruise his heel.” No, it is plain that both *Satan* and *man* are *volunteers* in the *magnanimous business of oppressing woman*.

Supposing it true that the husband is to rule the wife, which we deny, how does that constitute men in cumulo a great hereditary aristocracy, with plenary powers to rule *all women*? Such pretensions to authority should be supported by indubitable testimony, so that “he may run that readeth it.” Nevertheless, it rests with man to produce his testimonials properly authenticated from the court of heaven, showing that he has been inducted into this highly responsible place, (as every commissioned officer is expected to have his commission at hand,) and not woman to prove a negative. We say it is *his place to prove* his commission to rule, and *not* woman’s to disprove. We think we have shown that man’s pretensions to rule woman are arrogant and self-assumed. “He shall rule over thee,” has been fulfilled to the very letter, which shows it is not a command of God, or it would not be so universally obeyed. It is an incontrovertible truth, that more sighs and groans have ascended to the God of the oppressed, and he has more tears in his bottle from *this source* than from all other inflictions by man. God has so ordered matters in this world that we cannot inflict an injury on our fellow-creature, without inflicting a greater injury on ourselves. There is nothing more demoralizing to any portion of the community than despotic power. Few who exercise it fail to be contaminated by its influence. Man has inflicted a far greater in-

jury on himself, by the assumption of arbitrary power, than he has on woman, though it is extremely pernicious to both.

Moral writers acknowledge that the wife occupies a moral position superior to the husband. Dr. Wayland, in speaking of the submission of the wife, whose "duty is unargued to obey," says, "It is to be remembered that the act of submission is, in every respect, as dignified and as lovely as the act of authority—nay, more, it involves an element of virtue which does not belong to the other." It is universally taught that the Christian graces belong to woman, to qualify her for her subordinate station—that they are not necessary for man as ruler. This is tacitly taught by moral writers. Dr. Wayland says, that "woman's power is always greatest in concession; she is graceful and attractive, while meek and gentle; but when angered and turbulent, she loses the fascination of her own sex, without attaining to the dignity of the other." Now, what is this but claiming a right for man to be angry and turbulent, and representing this as comporting with his dignity as a ruler? Both Drs. Paley and Wayland have selected Peter's epistle for the wife's direction; we suppose because Peter speaks of meekness and quietness of spirit in connexion with the duty of wives. Of this portion of scripture, Dr. Paley says, "No words ever expressed the true merit of the female character so well as these," intimating that they were not the attributes of male character. How often have we heard it inculcated from the pulpit, that women were to be adorned "with humility, meekness, patience, self-denial!" &c. &c. To this we have no objection, for it is all true. Christ himself was meek and lowly; but what we object to is, that these graces are not inculcated as belonging *equally* to *all Christians, both male and female*. Peter inculcates meekness on *all* Christians. In the four verses immediately succeeding the portion of scripture, where he delineates the duty of husbands and wives, he inculcates most particularly the duty of forbearance and self-denial, and a subjugation of turbulent passions, 1 Peter iii. 8—12. It is entirely unnecessary to show that meekness, humbleness of mind, quietness of spirit, are not peculiar to either male or female Christians. When an example of meekness is presented to our view,

who is an example but the man Moses? Yet he was a great ruler. When there is an example of patience set before us, Job is selected; a great man also. David says of himself, "Surely I behaved and quieted myself as a child that is weaned of his mother." Here are bright examples for our brethren. Meekness, patience, and self-denial, are as bright virtues in men as they are in women, and equally as necessary—nay, more so, if their theory be true, that they are appointed as rulers. They are peculiarly necessary in those who are clothed with authority to prevent them from abusing it; thus we see God eminently endowed his servant Moses with the grace of meekness, to qualify him for his arduous task. God sends none on a warfare at their own charges; the promise is, "As their days, so shall their strength be." When an example of liberality for benevolent purposes is selected, a woman is chosen—a widow casting in her two mites into the treasury, Mark xii. 41, 44. When an example of importunity in prayer is selected, a woman is the subject—a widow also, Luke xviii. 1—8. When Christ selects an example of a laudable desire for wisdom, he selects a woman, the queen of the south, Matt. xii. 42. This serves to show there is nothing peculiar in the Christian virtues, of either male or female.

Now, what an evil it inflicts on man, and all with whom he has intercourse, to say that he is licensed to exercise the "angry and turbulent passions!" Do not these principles lay the ground-work for quarrels and contentions, for wars and murders, and give loose rein to the worst of passions, pride, anger, malice, revenge, and cruelty? How often is this the cause of men's being inmates of the penitentiary, or victims of the gallows! They are taught from their infancy that they are licensed characters to act in this manner. Man has thus "sown the wind, and he may expect to reap the whirlwind."

The same may be said of the moral virtues that has been said of the Christian graces. Man has considered himself a privileged character to indulge in wickedness, because he is the *superior being*. What would *exclude a woman* from all respectable society, does not lower a man in the estimation of a great part of the community. A gentleman told us not long since, that he had just been visiting the Ohio

penitentiary, and remarked with a sneer that there were *five females* among the convicts. We inquired how many male convicts there were. He said five hundred ; but he seemed to think that was a small matter, compared with the *five women* who were there incarcerated. He just spoke the common sentiment of the community ; not because they look upon woman as occupying a higher moral standing, or a more elevated position, but because she is an inferior being, not privileged as man. On the same principle a slave would suffer death in the slave states for what would be called chivalry in a white man. Man has arrogated to himself the same standing in the human family that the pope has assumed in the church, and has refused the help-meet that God has provided for him, declaring that it was good for him to be alone in the government of this world. One wrong step always makes room for another. He has been "given up to strong delusion to believe a lie." He considers himself privileged to wallow in debauchery !

"There is, perhaps, no *animal*," says Hannah More, "so much indebted to subordination for its good behaviour as woman." To what subordination was Mrs. More's good behaviour to be attributed ? she never was a wife. Female writers are too apt to be parasitical to the would-be superior half of the human family, and contribute very much to woman's degradation. If she had said, there is, perhaps, no *animal* that exhibits so much refractory conduct and bad behaviour, in consequence of its insubordination, *as man*, she would have hit it. Now, this is no hypothetical theory, for it is the legitimate result of arbitrary power ; the great and powerful are prone to do as they please, and consider themselves *above* law. That the "king can do no wrong" is an old maxim. Man incurs an awful responsibility by arrogating to himself such a degree of authority in this world. His claim to authority is proved nugatory by Providence. If any portion of the human family were appointed rulers over their brethren, we would expect them to be conspicuous for the requisite qualifications ; "able men, such as fear God, men of truth, hating covetousness." Exod. xviii. 21. "He that ruleth over men must be just ; ruling in the fear of God." 2 Sam. xxiii. 3. They would exhibit this character in a good degree, as "God sends none on a warfare

at their own charges." Man was never appointed dictator in the human family, as is very evident from matters of fact. Man's moral endowments are not superior to woman's, for they are fifty per centum lower in the scale of morals, in the aggregate, than are the females. And we think we underrate the per cent., as our jails and penitentiaries bear ample testimony. Our intention is not to make any invidious comparisons, but these *matters of fact speak with trumpet tongue*, and are certainly worthy of notice. What would we say, if of two races of the human family having the same opportunities of mental and moral culture, nay, one of them double, or even treble, of mental culture, the race thus privileged be fifty per cent. lower in the scale of morals, yet, forsooth, should be appointed censors over their brethren? Would we not scoff at such censorship? Those that cannot rule themselves, give bad evidence of their qualifications to rule others. We deeply deplore the depravity of both sexes, but may not the haughty spirit in man be a reason why God humbles him in a moral point of view, as he always resists the proud? We know there are many of our own sex, particularly about cities, who inhabit the most loathsome abodes of vice and crime; but still their associates in crime, of the other sex, are vastly numerically greater. Our heart sickens, and our hand trembles, when contemplating the sad spectacle! These poor, degraded females, loathsome creatures! are shut out from all decent society, and we say *justly*, so long as they continue their evil practices, but so cruel and inexorable is the prejudice of mankind against them, that there is *no door open for them* if they should wish to return to the path of virtue;* while many of those who are their associates in pollution, are the darlings of the community, and those whom men delight to honour, because they are *men*, and hence *privileged* debauchees.

Many women contribute very much to this partiality. We believe they are more censorious towards their own sex for any deviation from the path of virtue, or for *any fault*,

* We rejoice to say that societies are now organized by our own sex for the special purpose of improving the condition of these outcasts of humanity, encouraging them to return to the path of rectitude, and finding employment as a means of support. Woman's want of employment, and scanty remuneration for labour, has been a temptation, in many instances, to sacrifice her virtue.

than men are. At the same time they treat men, whom they know to be licentious, with respect and deference. With many women, licentiousness would be no obstacle in the way of entering into the most endearing bonds of companionship. Taking the libertine for their bosom companion, who had, perhaps, been the base betrayer, and more than murderer, of confiding innocence—the destroyer of the happiness of a virtuous family, and often the cause of the victim of his perfidy finding an untimely grave, and bringing down the gray hairs of aged parents with sorrow to the grave. If women *love virtue*, and it is right they should, why not be as fastidious that men should possess it as women? We can see no reason for this partiality, except that they wish to propitiate the “lords of creation” by censoriousness on their own sex, or it may be to make a display of their own virtue. Women contribute largely to their own degradation; and it does not raise them in the estimation of reasonable, sensible men, as much as they think.

Do not our theological teachings tend to embolden the libertine in his reckless course, and engender a low, sensual, degraded opinion of women? “Woman was naturally made subject to man, because made for him, for his use, and help, and comfort.” See Comprehensive Commentary, 1 Corinth. xi. Now this opinion covers a great deal of ground, and would suit as a comment on the Alcoran; but it is wholly unfit for a comment on the pure and impartial precepts of Christianity, utterly adverse to the intellectual and moral companionship of the sexes.

The whole secret, humanly speaking, of the greater amount of moral obliquity in the male sex, in proportion to the female, lies in the distinction of the sexes, and until the entire brotherhood of the whole human family is acknowledged, it will never be otherwise—a host of evils have sprung out of this principle, and it has, like a besom of destruction, swept thousands of the male sex off the stage of action. The reason generally given, for the moral obliquity of man is, his greater exposure, but we see the same results when men and women are *equally* exposed before either leave their parental home. Public sentiment has tolerated these vices in man, because he is a superior being—*this is the secret*. We ask no indulgence for women to commit

crime, but we do ask *even-handed justice* to be meted out to both male and female. The world is too censorious if she transgress—too unmindful to restore her in the spirit of meekness, if she wishes to return to virtue. Are there *two* moral laws, one for men, and another for women?

Our aim in the discussion of this question is the profit of all, and to exert our feeble efforts to break down this partition wall, which has been erected by man's device, until we all appear as *equal members* of the human family, governed by the same rule of duty, the same moral law, and destined for the same endless eternity. We are aware, that our comparison of the morality of the sexes is not complimentary to one portion of the human family; although we are daily accustomed to hear it tacitly acknowledged, by the amazement and horror that is manifested in hearing of a woman committing acts that would excite no astonishment if committed by a man; and it is offered as a pretext for woman's not enjoying the same rights as man, that if she exercised the same rights as man (particularly political rights) her morals would become equally contaminated—thus acknowledging that her morals are purer than man's. We could give many examples to show that it is admitted on all hands, that women, in the aggregate, are more moral than men, and that a purer morality is prescribed for them; still we are aware that an application of it, will not be very agreeable. Our view in writing, is not to compliment either sex, at the expense of truth. Our earnest desire is to benefit both. Man has been so long flattered that he might now afford to hear some unpalatable truth for his own profit.

Nothing short of an immediate miracle could prevent the deleterious effects of such an excess of authority in either party, as is exercised by the male part of the community, over the female, more particularly on the unscriptural principle, on which it is founded, viz., the superiority of the former, and inferiority of the latter. *Superior* is a term *wholly unknown* in the Bible, it is of *man's creation*, with reference to human beings. Job tells his friends, when they were exalting themselves above him, that he was not inferior to them, Job xii. 3, and xiii. 2. Paul says, "I suppose I was not a whit behind the very chiefest apostles,

though I be nothing," 2 Corinthians xi. 5, and xii. 11. When he was undervalued by these Corinthians, it was due to himself, and more particularly due on account of the position he occupied, as an eminent apostle of Jesus Christ, to let them know, he was not inferior to any of the apostles. But where does he claim *superiority* over any? No assumption of superiority is heard from any of the servants of Christ. It is the duty of every member of the human family to know the dignified standing in which he is placed, as a moral and intellectual being, and in order to claim the rights due *equally* to every member of the human family, all must have their rights, or they cannot meet their responsibilities.

We have already said, that man has inflicted a greater injury on himself, by the assumption of arbitrary power, than he has on woman, though it is extremely pernicious to both, but thanks must be rendered to an over-ruling Providence, that limits the evil effects of these tendencies, or our world would have been entirely a moral desolation. Both the governor and governed are encompassed with evil tendencies, peculiar to their situation. The position in which woman is placed, has a tendency to paralyze her energies, physical, moral, and intellectual, lower her independence and self-respect, and to render her a frivolous, insignificant, useless member of society. Did we say that evil tendencies are present? Nay, their effects are avowedly intended to be brought about. What would be better calculated to paralyze her energies, in a physical point of view, than to take from her a right to possess or acquire property on her own behalf? Is it not intended that her energies shall be paralyzed, as a moral and intellectual being, when we are taught that it is positively sinful in her to exert her moral and intellectual faculties, in any manner that would indicate that she considered herself man's equal—and that she must always consider herself his dependent subordinate? She has a particular "sphere assigned her, the kitchen and the parlour," and her investigation of subjects must be confined to that department, or she will be immediately ridiculed for appearing out of her sphere. The want of information on topics instructive and interesting, has a natural tendency to make her flee to the expedient of passing away the time in tattle, or frivolous

loquacity, for which women are so severely satirized. If the charge were even true, that women are more given to tattle and loquacity than men, it would be very easily accounted for on this principle, without saying that they were naturally predisposed to this vice more than men, but it is a slander on the character of women, without foundation, to say that women in the aggregate are more given to slander, and loquacity than men. There are more slander suits brought against men, than against women. What vile slanders are circulated about election times—and where there are a number of men collected together, it would be difficult for a like number of women to out-talk them, or in many instances to equal them in noisy bluster; but if a woman transgresses, the whole sex is charged with the crime. Scarcely a newspaper of a political character is published, in which we do not hear wholesale satires passed on women, for the offence, or *supposed* offence of an individual, thus adding insult to injury. They have deprived her of her rights, and as a justification of their usurpation, represent her as unworthy of rights. It is a common expedient to malign those whom we have otherwise injured.

We have previously noticed a lecture on the formation of female character, delivered by the “superintendent” of a female seminary, to the pupils in Steubenville, Ohio. He says, the “*sickleness* of women is proverbial, yet in regard to the affections of the heart, it cannot be admitted, though it must be allowed in respect to the head. The reason is, that they are naturally more apt to be led by passion and romantic impulse, than by sober views and careful judgment. They form opinions rashly, and abandon them precipitately”—a direct insult given to the God of nature, who formed them thus. Now, we consider this no less than a libel on woman, and it comes with a very bad grace from a minister of the gospel! We have not the least doubt, but two-thirds of his congregation are women. We believe, that taking the Christian church in the aggregate, two-thirds of its members are women. They are among the most firm and unflinching supporters of religion, and religious principles, and undeviatingly attached to the ministers of the gospel, “for their work’s sake.” And when Christ tabernacled in this world, they were among his *most firm* and devoted followers—they

followed him to the cross, and to the grave, when men shrank. Religion is a thing, in which both the affections of the heart, and the opinions of the head, if we may so speak, are brought into active operation; and unwavering affection, and firmness of opinion, are nearly allied, and generally accompany each other.

The great reason why women are so potent in moral reforms, is, that they do not "abandon," or desert their principles—they are *more firm than men*; they have not the same temptations as men to desert their principles—they have nothing to lose from unpopularity—they do not forfeit any offices of profit, or honour. What firmness of purpose, and strict adherence to principle have women manifested in the anti-slavery enterprise! What persecutions have they encountered, both from open foes and *professed* friends, yet *they* have adhered strictly to their purpose. The history of women shows they are not "naturally" more given to "form opinions rashly, and abandon them precipitately," than are men; although their *position* in society is calculated to prevent them from forming an opinion, or taking any deep interest in any important question. They are only *allowed* to occupy the places of automatons, a machinery not calculated to cultivate firmness of opinion and stability of purpose. True, there are women who consider themselves mere toys, and household conveniences, made only to *please men*, who form no opinion on any important subjects, except for the time being, for the sole purpose of pleasing the "lords of creation," and who will "abandon" it as "precipitately," for the same purpose: this is the natural result of being MEN PLEASERS.

The motive that is almost universally held out to woman to induce her to perform any duty, is to make herself *pleasing* to *man* instead of her Creator; and this motive is prominently presented to her in the lecture. Man, the lord and master, "forms opinions rashly, and abandons them precipitately," and is capricious, and as long as he acts thus, so will she. If it will promote his ambition or caprice, he will have her doing to-day what he will menace and satirize her for to-morrow.

Mrs. Child, in her letters from New York, says, "I once heard a very beautiful lecture from R. W. Emerson on Being and Seeming. In the course of many remarks, as true

as they were graceful, he urged women to *be* rather than *seem*. He told them that all their laboured education of forms, strict observance of genteel etiquette, tasteful arrangement of the toilet, &c., all this *seeming* would not *gain hearts* like *being* truly what God made them; that earnest simplicity, the sincerity of nature, would kindle the eye, light up the countenance, and give an inexpressible charm to the plainest features. The advice was excellent, but the motive by which it was urged brought a flush of indignation over my face. *Men* were exhorted to *be*, rather than to *seem*, that they might fulfil the sacred mission for which their souls were imbodied; that they might, in God's freedom, grow up into the full stature of spiritual manhood; but *women* were urged to simplicity and truthfulness that they might become more *pleasing*" to men.

We have said her position in society is calculated to lower her independence and self-respect—nay, it is intended that it shall have this very effect. The above lecturer says, "She (woman) is in a great measure dependent on the other sex, and in the prominent and striking qualities, most certainly inferior to man," (inferior in what? specify,) "she ought to feel her dependence, and show that she looks to him for support and guidance. A confiding and submissive temper, therefore, is most becoming in *all the sex*." How anti-Christian the opinion that woman is to be a dependent on man. Where, in all the sacred scriptures, is this doctrine taught? Jeremiah says, "Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm." What good will result to society from endeavouring to break down woman's independence and self-respect? Do not these qualities give tone to her character? They are like all virtues, by excess or abuse they may degenerate into vice, pride, self-sufficiency, &c., &c. Do not homilies of this kind, preached to females, help to beget helplessness, or affectation of it, which the lecturer says "is truly ludicrous and absurd?" It is only under certain circumstances that woman is dependent on man for her support—she is not necessarily so as woman. There are many women in our own country supporting themselves comfortably, and some sumptuously, without receiving any assistance from man. Many are supporting families without any male assistant,

and "guiding them too." Man placed under the same circumstances could not do it, notwithstanding all the superior facilities he has monopolized. Some are conducting institutions of education without any male "superintendent," and will not lose in comparison with those who have this *appendage*. Man and woman depend on each other for a great many comforts, "it is not good for either man or woman to be alone." All offices of profit, place, or trust, and all callings of a lucrative or honourable character, the lecturer assigns to *man*, divests her nearly of all means of support, and then directs her to consider herself a dependent on man for guidance and support; and "in her prominent and striking qualities most certainly inferior to man."*

It is a common thing for woman to be reminded of her impotence and dependence on her "guide and protector, man." We will here insert another small specimen of this from the pastoral letter of the general association of ministers of Massachusetts. They say, "The power of woman is in her dependence, flowing from a consciousness of that weakness which God has given her for her protection." And they introduce pretty similes of the "vine whose strength and beauty is to lean on trellis work, and half conceal its clusters; but it must not think to assume the independence and the overshadowing nature of the elm," &c., &c.—Sarah Grimke's Letters on the Equality of the Sexes.

What wonderful lessons to woman are these, which teach her to put her confidence in man instead of her Creator. However well it might suit a woman who had an enterprising, industrious husband, blessed with health and prosperity, to consider herself an irresponsible dependent on the exertions of such a man, a tax on his industry, without any corresponding benefit on her part; how would this answer the situation of a woman who has no husband, or the bereaved widow who has a numerous family to support by her own exertions? How does this tend to qualify her to meet her trials and responsibilities? Woman is not always dandled on the lap of ease and prosperity, supported and guided by her "protector, man." How would it answer for a wo-

* Wonder if we would find a proof of her inferiority by visiting the churches; and man's superiority by visiting the grog shops, jails, and penitentiaries!

man who had a debauchee for a husband? Or what "trellis work" does the poor widow "lean upon," who has her property wrested from her by the strong arm of the law and given to others who were in no ways instrumental in acquiring it, turning her out a poor houseless wanderer? What "overshadowing elm" protects her from the bleak winds or scorching rays of the sun? Do not independence and self-respect give tone to character? Why should woman be divested of these ennobling traits? Do these traits of character root out gratitude and thankfulness for favours received? No, it is the independent, industrious person, with self-respect, who is grateful for favours. But these gentlemen do not mean what they say. They do not mean that woman is to be an idle loungeur, a tax on the industry of man—the line of duty they mark out for her is to labour incessantly in a clandestine manner, both physically and mentally, and whatever honour or emolument may accrue from her labours, man is to arrogate to himself, in slaveholder style. Whatever share of the pecuniary emolument she may receive, she must place to the credit of man's munificence! Stand on her feet and support herself by the exertion of her bones and muscles, and then profess that she is leaning on the "trellis work!" Shall she utterly repudiate the idea that she is a help-meet to man as God designed her, and declaring that she is his burden and incumbrance? It is certainly true many women take men at their word, and lean on the "trellis work," and allow themselves to be supported in idleness and extravagance by the hard-earned industry of their husbands, fathers, or brothers, who are toiling out their existence in laborious occupations of body or mind, whilst the female part of the family seem to think that their sole business is to spend the hard-bought earning of their male relations, considering themselves as having no responsibility for the support of themselves or family. We regret this state of things very much. It is the *independent, industrious woman*, with *self-respect*, who has the true sympathy for her husband or male relations; who considers herself to be a partner of their toils and responsibilities. Man would find it very much to his own advantage to consider woman his equal and companion, and not his depend-

ent vassal. We would suppose that this might even gratify his pride, as the woman is the glory of the man.

Our view in writing, is to show woman's true position, as far as we are competent, not to flatter her in her faults or foibles. We will take the liberty here, of giving our opinion on a custom which has become very prevalent with people in easy circumstances. The habits of people thus circumstanced, will always be *aped* by a number of those who are not thus favourably situated. The custom we have allusion to, is, that of female heads of families frequently spending summer seasons on pleasurable visits, leaving their husbands, and perhaps their children, or a part of them, without their society for that period. Sometimes these visits are necessary for those who live in large cities for the benefit of their own, or their children's health; under such circumstances, it would be a work of necessity and mercy. It is also a duty to visit relations or friends, a reasonable length of time, but certainly wives would take it very unkindly, if their husbands would make protracted visits of pleasure, and thus leave them a great part of a summer season, without their society. It is our earnest desire, that our sex should act compatibly with their responsibility and accountability.

It is not at all uncommon, particularly in towns and cities, for women to be accounted a tax on man's industry, and in many instances, no doubt, this charge is well founded; but we are surprised that it does not oftener occur. Could there be any thing better calculated to produce this result, than to have such homilies preached to her, to consider herself an inferior, dependent on man for her "support and guidance." A woman *cannot* be supposed to *appreciate property*, when she cannot be the *legal owner*. She no doubt sometimes inclines to regard the property of her husband as a stranger; 'tis not her own, and all she spends of it, she considers clear gain to herself. She is not allowed to indulge the desire of possession. Men keep women from the exercise of acquisitiveness, and still complain that they are deficient in that respect; notwithstanding all these disadvantages, there are many women in towns and cities, and in every other place, who, by their industry and frugality, contribute to the accumulation of wealth. One great means of the accumulation of wealth is, economizing what we have acquired; and some

women by their industry, good management, and correct knowledge of business, are the principal instruments in the acquisition of wealth.

This doctrine of woman's *sole dependence on man* for her support, is calculated to impress her with the idea that marriage is an indispensable preferment, and that her whole training and education are to prepare her for this situation. This is the whole end of her being, the *sine qua non* of her happiness and existence; for this she is severely satirized. Byron said, "It would be the whole reason why women would learn astronomy, that they might look at the moon, to ascertain whether there be a man in it." We see this malicious satire, with many others of the same character, dealt out very liberally to the inmates of the "kitchen and parlour," en masse, by every scribbler who has so little manhood as to satirize the *woman* that gave him birth.

Our state of society has a tendency to make women seek marriage from mercenary purposes, for the sake of a livelihood, and an over anxiety to *please men*, for this purpose. There is a class of females, but we think we see the number decreasing, (as intellectual pursuits of females advance) who consider themselves as household ornaments, mere toys, only made to please men; and they know a majority of men, are best pleased with light, trifling, frivolous conversation in women, and this class of females would rather consider themselves fascinating than intellectual, because they know a majority of men are not pleased, if a woman, by the vigour of her conversation, shows she is a being who is made to reason, reflect, and judge like the other half of the human family. This inflicts a wound on man's pride of superiority—hence, ladies wishing to please, consider it feminine and *pretty* to abjure all such use of their faculties, as would lead him to suspect that they considered themselves his equals, or co-workers. Is not woman's teaching well calculated to produce this result, and to create this weakness, vanity and frivolity of conduct? Every motive is held out, to induce her to be a man-pleaser by representing this to be both her interest and her duty. This conduct subjects her to severe satire for mental weakness, frivolity of conduct, and trifling loquacity.

Do not the gentlemen try to please the ladies also, and

say pleasing things? Certainly they do. They appreciate the sacrifices this class of ladies make, in renouncing their moral and intellectual position in the human family to please them. They talk about the ladies' rosy lips, and melting eyes, and voluptuous forms, and put themselves to a great deal of trouble, and inconvenience, to please them in their childish whims and unmitigated selfishness. They are treated like spoiled children, and act like spoiled children, entirely beneath the dignity of moral and intellectual beings. This class of females may do for a few hours' pastime, but are most unhappy companions for life, and generally those men who are most assiduous in this kind of complimentary attention, are those who have the least real respect for women, as moral and intellectual beings.

Mrs. Child, in her letters from New York, says, "This sort of politeness to women is what men call gallantry: an odious word to every sensible woman, because she sees that it is merely the flimsy veil which foppery throws over sensuality, to conceal its grossness; so far is it from indicating sincere esteem and affection for women, that the profligacy of a nation may, in general, be fairly measured by its gallantry. This taking away rights, and condescending to grant privileges, is an old trick, of the physical force principle; and with the immense majority, who only look on the surface of things, this mask effectually disguises an ugliness, which would otherwise be abhorred. The most inveterate slave-holders are probably those who take most pride in dressing their household servants handsomely, and who would be most ashamed to have the name of being *unnecessarily* cruel. And profligates who form the lowest and most sensual estimate of women, are the very ones to treat them with an excess of outward deference."

Room! room! for ladies, cries the stage-driver, or omnibus man, and the call is responded to with the utmost urbanity. Ladies are privileged with choice seats, in all vehicles of public conveyance, or choice situations in all places of public resort. A gentleman will suffer any inconvenience to accommodate the ladies. For example, he will ride with his back to the horses, in a stage coach, although it may sicken him; he would have too much gallantry to accept of an offer from a lady to exchange seats; although she might assure him it would not affect her in the least unpleasantly.

He would be too polite to permit a lady to run the risk of being incommoded. A great many ladies are very willing to avail themselves of these privileges, and extort all such civilities, often at the expense and great inconvenience of their male companions—even little girls, of ten years old, consider themselves entitled to such sacrifices of convenience from a gentleman old enough to be their grandfather.

Women should expect no privileges from men, more than what one delicate and weakly man might expect from one vigorous and healthy, or an old from a young man. These privileges are only awarded to women as a sort of quietus in exchange for those rights of which they are deprived. When will the cry be made and responded to—room for ladies in colleges, medical and theological halls,* and in the

* Since writing the above, we see it announced in the newspapers, that Elizabeth Blackwell has succeeded in obtaining a thorough course of medical instruction, and has received a medical diploma from the college of Geneva. Her thesis was upon ship fever; it was so ably written, that the faculty of Geneva determined to give it publication. It is said by the person noticing this occurrence in the newspaper, "She had fought her way into the profession openly, without disguise, evasion, or any indirection, steadily refusing all compromises and expediences, and under better impulses, and with higher aims than personal ambition, or the distinction of singularity. Her object was not the honour that a medical degree would confer upon her, but the honour that she resolved to bestow on it. In the last two or three years, she has solicited perhaps fifty medical men, and at least a dozen medical schools, for the privilege of studying the profession, and was refused by all except those which I mentioned. She says that she had found in the union four medical schools willing to admit black men, and only two, (the Geneva college and one in Philadelphia) that would extend the same courtesy to white women. She was generously invited by the medical class of Geneva, to come among them. In one of the resolutions which they forwarded to her, they pledged themselves to do every thing in their power to make her attendance agreeable to her. For two winters she tried them, and acknowledges that in letter and spirit they kept their promise nobly. One of the professors has declared that the college could better afford to pay such a woman as Miss Blackwell for attending, than do without the wholesome influence of her presence in the lecture room." It is greatly to Miss Blackwell's honour to see it stated, that the proceeds of her own industry, have been adequate to the entire expense of her medical education.—Women, heretofore, have only been subjects exposed upon the surgeon's table, or hacked to pieces in the dissecting-room. But it is with women themselves to decide whether they must remain only sufferers and subjects of medical indelicacy, or capable of imparting medical assistance to others.

"It is natural for us to ask what sort of a woman is Miss Blackwell? She seeks no notoriety that can be avoided, though she shrinks from no

study of law, and room for ladies to fill lucrative and honourable stations, and profitable avocations, which are now monopolized by gentlemen? Or *even* room for ladies in civil society, to exercise their moral and intellectual faculties for the benefit of mankind, or their own pursuit of happiness—duties which devolve upon them in civil society, without receiving the scourge of the tongue, as if the poison of asps were under it; of bland, mealy-mouthed gentlemen, who are generally the persons most afraid of incommoding the ladies. We certainly appreciate the civility and kindness of our brethren, and the sacrifice of their comfort, which they often make to promote ours; but we would be far from receiving these in exchange for our rights, as moral and intellectual beings. We will endeavour to manifest our gratitude, by sacrificing some of our ease, to promote their comfort, when they sit at the fire-side, or at the dining-table.

It is the duty of all to make themselves pleasing. It is a Christian duty to “please his neighbour for his good to edification;” and it is a special duty for husband and wife to make themselves pleasing to one another, for “the husband to care for the things of the world, how he may please his wife,” and in like manner the wife the husband. And it is right we should have a proper estimate of the good opinion of mankind, particularly of the wise and the good. “A good name is rather to be chosen than great riches, and loving favour rather than silver or gold;” but it is certainly not the duty of women to forego the use of their intellect, and become mere toys or butterflies to *please men*. It is very unlike a kind brother for man to desire woman to descend from her eminence, as a moral and intellectual being, to gratify his pride of *superiority*, and give her in exchange trifling privileges. As man is so pleased with intellectual eminence, as a good brother that loves his sister as himself, he ought to hold out his hand and assist her to ascend the intellectual summit, encouraging her onward, saying, Try

necessary exposure. She is one of those who cannot be hedged up, or turned aside, or defeated. In manner and spirit she is as quiet and retiring as she is inflexible in purpose, and determined in action. The spirit of adventure never had a more gentle and tranquil lodgement in woman’s nature. In person she is every way rather below the middle size. But her muscular vigour is perfectly prodigious, and is almost incapable of fatigue.”

it, sister ; I know you can ascend, and stand by my side, whence you were taken.

Dymond, in his *Morality*, page 200, says, " There does not appear any reason why the education of women should differ in its essentials from that of men. The education which is good for human nature is good for them. They are a part—and they ought to be in a much greater degree than they are a part—of the effective contributors to the welfare and intelligence of the human family. In intellectual, as well as in other affairs, they ought to be fit helps to man. The preposterous absurdities of chivalrous times still exert a wicked influence over the character and allotment of women. Men are not polite, but gallant ; they do not act towards women as to beings of kindred habits and character, as to beings who, like the other portion of mankind, reason, and reflect, and judge, but as to beings who please, and whom men are bound to please. Essentially there is no kindness, no politeness in this, but selfishness and insolence. He is the man of politeness who evinces his respect for the female *mind*. He is the man of insolence who tacitly says, when he enters into the society of women, that he need not bring his intellect with him. I do not mean to affirm that these persons intend insolence, or are conscious always of the real character of their habits ; they think they are attentive and polite, and habit has become so inveterate, that they really are not pleased if a woman, by the vigour of her conversation, interrupts the pleasant trifling to which they are accustomed. Unhappily a great number of women themselves prefer this varnished and gilded contempt to solid respect. They would rather think themselves fascinating than respectable. They will not see, and, very often, they do not see the practical insolence with which they are treated ; yet what insolence is so great as that of half a dozen men, who, having been engaged in an intelligent conversation, suddenly exchange it for frivolity, if ladies enter ?"

" For this unhappy state of intellectual intercourse, female education is in too great a degree adapted. A large class are taught less to think than to shine. If they glitter, it matters little whether it be the glitter of gilding or of gold. To be accomplished is of greater interest than to be sensible. It is of more consequence to this class to charm

by the tones of a piano than to delight and invigorate by intellectual conversation. The effect is reciprocally bad. Her absurd education disqualifies them for intellectual exertion, and that very disqualification perpetuates the degradation."

Sarah M. Grimke, in her letters, says, "Woman, in all ages and countries, has been the scoff and the jest of her lordly master. If she attempted, like him, to improve her mind, she was ridiculed as pedantic, and driven from the temple of science and literature by coarse attacks and vulgar sarcasms. If she yielded to the pressure of circumstances, and sought relief from the monotony of existence, by resorting to the theatre and the ball-room, by ornamenting her person with flowers and with jewels, while her mind was empty and her heart desolate; she was still the mark at which wit and satire and cruelty levelled their arrows."

Woman has been severely satirized for her love of dress and ornament. The simple cobbler of Agawam, who wrote in Massachusetts as early as 1647, speaking of women, says, "It is no marvel they wear drails on the hinder parts of their heads, having nothing, as it seems, in the *fore-part* but a few squirrels' brains to help them frisk from one fashion to another."

We do not believe that women are any fonder of ostentatious display in any respect, than men. But men have more avenues open for display, than have women. Women have generally been admired for their personal beauty, and whatever will set this off to the best advantage, they may be expected to adopt, as they have ever been taught they were made to *please men*. The cultivation of their intellect is considered, by a majority of men, no part of their adorning, and men are well pleased to see them drawn off with their gewgaws, to divert their attention from substantial improvement, although they severely satirize them for what they labour to produce. It would be an important matter, if many women would turn their attention to adorning their minds *more*, and their persons *less*, it would redound to their own honour, and to the advantage of the world at large, and not give cause for being the butt of sarcasm, on account of their devotion to dress and ornament. On the other hand, man should leave off pursuing baubles himself, and not be so fond

of pompous regalia, before he aims his shafts of satire at woman for her fantasies. Women can forego foppery in dress as well as men, when under certain influences. Women among "the Friends," dress as plainly as do the men. Men in the Indian tribes appear as fantastic in their dress and ornaments as the women; dandies are a pretty numerous class among ourselves, and where are there more fantastical trappings than are displayed in our military costume? What ludicrous trumpery do free-masons and odd-fellows exhibit when they appear in all the paraphernalia of their orders. The sacerdotal robes of the clergy of some denominations, have also some ludicrous embellishments.

Woman's going out and coming in, her sayings and her silence, her commissions and her omissions, her every word and action, nay, her thoughts, have all been subjects of animadversion and bitter sarcasm! We know these things often appear in print only for the amusement of the readers, as an editor told us "he used it for capital." But is it doing justice to any part of the community, to make them a laughing-stock? Does it not lower them as members of society? It is a species of slander. If woman is an insignificant trifling being, let her insignificance be her protection. Is it magnanimous in her "protector, man," to hold her up as an object of ridicule? Why such wholesale criminations of women, for the offences of a few? The very faults for which they are satirized, are the legitimate result of their position in society: without a miracle, these things will be produced on those who are its subjects. There are exceptions to this remark; many women surmount every obstacle, and prove beyond dispute, that they are equal to their brethren in talents, and in every attribute that would adorn and elevate humanity—that the position of woman in society, is calculated to produce mental imbecility, vanity, frivolity, infirmity of moral purpose, sinful flexibility of principle, we think none will deny who examine its tendencies. What a powerful deleterious influence this must necessarily produce in society? Few who have thought on this subject, deny that woman occupies a false position. Our moral and theological teachings, and civil enactments, are obstacles in the way of her elevation. Commentators on the Scriptures, hold out woman to be a being quite *inferior to man*. The inferior sex, is their distinguishing epithet

for woman.* What we hear on this question, is but their echo, with some exceptions. What inferiority is there in sex? Are physical organization and animal nature to take the precedence of the spiritual and heavenly? It is the ethereal part of our nature which gives mankind pre-eminence, *not* their physical organization, for certainly they have nothing to boast of in this respect. "In the day God created them," (man and woman) "He called their name Adam," Gen. v. 2, that is, red earth, and to fallen man, He says, "Dust thou art, and unto dust shalt thou return." Gen. iii. 19.

Through the means of this being, the mother of mankind, whom our commentators, in accordance with their *Christian humility*, see proper to denominate "the *inferior sex*," was Christ made "bone of our bones, and flesh of our flesh." Whatever she is as to humanity, sin excepted, *so was Christ*. He was partaker of this "second-handed inferior human nature." If she is inferior to the "lords of creation," so *was Christ*, as far as his human nature was concerned. What absurdities, and even blasphemies, are resorted to to prove man's superiority and sovereignty!

If we look into Proverbs viii., we see wisdom represented as a female clothed in the glorious majesty of the Godhead. Verses 3, 4, "*She crieth at the gates, at the entry of the city, at the coming in at the doors: unto you, O men, I call; and my voice is to the sons of men.*" Chapter ix.—"Wisdom hath builded her house, she hath hewn out her seven pillars; she hath killed her beasts; she hath mingled her wine; she hath also furnished her table; she hath sent forth her maidens; she crieth upon the highest places of the city." Yes, *wisdom sent forth her maidens*: this was *literally true*. The day of Pentecost is proof of this, Acts ii. 16, 18.

It seems, from commentators, that man is the "god of this world," that the Almighty has resigned the whole go-

* We wonder if these commentators had their birth from "the inferior sex," whom they were to "fear, honour, and obey." We saw a precious acknowledgment lately of this fact, by a clergyman, "down east" somewhere, when addressing a female moral society. He said, "he took great interest in the success of women in moral reforms; for the reason his mother was a woman." We quote from memory, but we are sure he said, "his mother was a woman." Precious acknowledgment truly. This will do much to redeem our sex from degradation. We have read somewhere, that "like produces like," and it is said, "the stream cannot rise above the fountain."

vernment into his hands—"The representative of that glorious dominion and headship which God has over the world, made head of the creation here below, and therein the image of the Divine dominion placed in the highest rank of this world, and in respect to woman, as a kind of secondary god." Woman his vassal, a mere appendage, just made for his convenience in this world, without any view to the glory of God or her own happiness. Are not these slave-holding principles of the most ultra stamp?* The attributes of this lord appear altogether sensual. There is not the bare mention of his being endowed with an intellectual or moral attribute to qualify him for his responsible station, nor a word said about the responsibility he incurs as the representative of the Divine dominion. The Almighty just made the world and its irrational inhabitants, together with woman, the connecting link, and delivered them into man's dominion, "to show the might of man's power, and for the honour of his majesty."

The great and glorious attributes of mankind are, that they were created in the likeness of God, in his moral and intellectual attributes, and with an immortal soul, capable of having communion with God in time and through the endless ages of eternity.

It is a matter of small importance, compared with this, that they were placed in "dominion" over the world and its irrational inhabitants, together with some limited brief authority in the human family for the good of the governed. Their moral and intellectual attributes qualified them to rule.

We think we have demonstrated in the sequel, what we said in the beginning of this work, that but one idea has pervaded the minds of commentators on this question, namely, that the male sex is set up as the *only* governors in

* "I understand by slavery that condition in which one human being exists mainly as a convenience for other human beings, in which the time, the exertions, the faculties, of a part of the human family, are made to subserve, not their own development, physical, intellectual, and moral, but the comfort, advantages, or caprices of others. In short, wherever service is rendered from one human being to another, on a footing of one-sided, and not of mutual obligation—when the relation between the servant and the served is one, not of affection and reciprocal good offices, but of authority, social ascendancy, and power over subsistence on the one hand, and of necessity, servility, and degradation on the other—there, in my view, is slavery."—*N. Y. Tribune*.

the human family, and that the females are mere appendages of man, with scarcely a claim to the rights of moral and intellectual beings, and they could see this plainly taught by signs and symbols wherever the sexes are spoken of throughout all Divine revelation.*

We have proposed to give a scriptural view of woman's rights and duties, and it has been our aim strictly to adhere to our purpose. This has necessarily led us to notice what has been said on this question by expositors of the holy scriptures. We believe they have given very perverted views of the rights and duties of women, and their opinions have, in

* An "orthodox" divine, when preaching very recently on the marriage relation, speaking of the subjection of the woman to the man, said, "The wife is bound to submission; headship means superior: circumstances may occur when women may control men, (Judg. iv.; Is. iii. 12;) but this is contrary to the general rule,—an exception." He said, "It is lamentable when women rule." We suppose, referring to Is. iii. 12, which is as follows, "As for my people, children are their oppressors, and women rule over them." Now, by consulting scripture history, it is manifest there were no women ruling at the period when Isaiah prophesied; but men who had become effeminate by their profligacy and debauchery, and were the oppressors of the people. It does not say, because the prophet chose to call the rulers of that day women, that women are always imbecile and oppressive, and incapable of governing well. The prophet spoke according to the popular opinion of the characteristics of women, as being trifling and imbecile, incapable of governing; so they are characterized, and so they are treated. The position women occupy is calculated to produce this effect, and it does produce it to a lamentable extent; still there have been many women who rose above the position they occupied, and showed themselves well qualified for ruling, and there has been a greater proportion of good queens than good kings. And "queens are to be nursing-mothers to the church." "Lamentable times," say our divines! Solomon had adopted the same mode of speaking as Isaiah, when he said, "I have seen servants upon horses, and princes walking as servants upon the earth," Ecc. x. 7. Now, Solomon did not intend to convey the idea, that those who occupied the place of servants were always morally and intellectually inferior to those who occupied the place of princes, for the reverse is frequently true; but he spoke in accordance with the common idea of the qualifications of those who occupied the place of princes and the place of servants. Is it not "lamentable" that the fifth precept of the Decalogue (which is the source of all authority) establishes the rule of women with all the thunderings of Sinai? Is it not "lamentable" that "*thy mother*" had not been omitted? Could it not be expunged yet? What a lesson for sons to hear proclaimed from the pulpit, that it is "lamentable when women rule," when their mothers very frequently are their only capable rulers or moral instructors! Parental government being the foundation of society, "if the foundation be destroyed, what is to become of the world?"

a great measure, governed public sentiment on the position of woman in the human family, and are highly pernicious to the interests of both man and woman, and are powerful obstacles in the way of her elevation. We are compelled to say that the *perverted* public sentiment respecting the standing of woman has been, and is being imbibed from a large majority of our Old and New Testament commentators, and *others* who write and speak on religious subjects. This is the reason why we have animadverted so freely on commentators and others. Our smiting is not designed to wound, but to heal. The morals of a country cannot be expected to rise higher than its religious principles.

We will give a specimen of their opinions from the Comprehensive Commentary. This we did before; but we will take the liberty of giving them again, showing we do not misrepresent them when we say, the foundation on which they base man's right to rule woman, is the physical superiority of the former, and the inferiority of the latter, 1 Cor. xi. The apostle, in this portion of scripture, is regulating the costume of men and women, when they prophesied, or *preached*, or prayed, in the congregation. He directed the man to have his head uncovered, and the woman hers covered, when performing these exercises. Comment, verse 6, "Another reason against this conduct was (the conduct of the man appearing with his head covered, and the woman with hers uncovered,) that the man is the image and glory of God, the representative of that glorious dominion and headship which God has over the world. It is the man who is set at the head of this lower creation, and therein bears the resemblance of God." The woman, on the other hand, is the glory of the man, verse 7; "she is his representative. Not but she has dominion over the inferior creatures, as she is a partaker of human nature, and so far is God's representative too, but it is at second-hand. She is the image of God, inasmuch as she is the image of the man." Note on this passage. "Man, invested by God with authority over the whole creation, may be considered as the image (and so Diog. and Lucian express it) or type of God, and, as it were, a ray from his brightness, just as viceroys and rulers are sometimes metaphorically said to be images of their sovereign"—so Plut., &c.; "for," says Rosenm.,

"man is placed in the highest rank of this world, and, in respect to woman, as a kind of secondary god." Verse 8, "The man was first made, and made head of the creation here below, and therein the image of the Divine dominion; and the woman was made out of the man, and shone with a reflection of his glory, being made superior to the other creatures here below, but in subjection to her husband, and deriving that honour from him, out of whom she was made." Verse 9: The woman was made for the man, to be his help-meet, and not the man for the woman. She was naturally, therefore, made subject to him, because made for him, for his use, and help, and comfort; and she, who was intended to be always in subjection to the man, should do nothing, in Christian assemblies, that looks like an affectation of equality. Verse 10: She ought to have power on her head because of the angels. Power—that is, a veil, the token, not of her having power, or superiority, but being under the power of her husband, subjected to him, and inferior to the other sex. She is "human nature at second-hand." Here she is prostrated at the very threshold of humanity! Does human nature become second-handed? If so, it must have depreciated greatly before it reached us.

Thus we see the man's power and authority are based on a principle antagonistical to the principles of Christianity—power and authority conferred on man on account of his supposed *physical* superiority, and woman put under his subjection as an infliction on account of her supposed *physical inferiority*. Authority exercised on the principle of the superiority of the ruler, and the inferiority of the ruled, must necessarily have a pernicious effect on *both* parties. We have previously shown its evil tendencies on woman. On the side of man it is calculated to produce "pride, vain boasting, to make men lovers of their own selves, heady, high-minded, wise in their own conceit, self-willed, to produce emulations, envyings, wrath, strife, licentiousness, murders, wars," and disobedience both to the laws of God and man. He considers himself a being to rule, *not* to be ruled. The great and powerful are prone to consider themselves *above law*; and the history of man's conduct is illustrative of these evil results. His code of ethics, as drawn both by the divine and the moralist, is of a loose texture compared with woman's, particu-

larly as to the angry and turbulent passions, and to worldly ambition and ostentatious display.

We say man's position in society has a tendency to *cultivate the vices* we have enumerated, and does it to a lamentable extent. That there are many honourable exceptions to these remarks, we gladly admit; and many men show that they, in an eminent degree, possess the opposite virtues instead of the vices we have enumerated, but the depravity of human nature is such, that without a miracle, these evil effects will be produced, in a majority of instances, from the *principle on which man rules*—nor can man deprive woman of her rights, or exercise dominion over her on any other foundation than that of her natural inferiority. It is one great prop to slavery in our country, and indeed the principal prop to slavery, that the coloured man is looked on as an inferior. It cannot be expected we would compassionate an inferior as we would an equal. Man cannot sympathize with woman in the pain and attendant evils which the deprivation of her rights inflicts on her. No, he scoffs at the idea of woman talking of being divested of her rights. And if he is cast in more of a *spiritual mould*, he will say that it is "the Devil" that is instigating woman to aspire to human rights, "thus placing man and woman on a level." She has human nature only at second hand. If man experienced one-half of the deprivation of rights, he would consider forbearance a vice, and liberty or death would be his motto, and we say longer forbearance on the part of woman ceases to be a virtue. Let her array her *moral* forces in the field, and *victory* will be inscribed on her banners. This boasting gasconading of man hides a *coward's* heart, he trembles for fear of woman's moral power. He is conscious that she excels him in moral power, more than he does her in physical, notwithstanding all his boastings. He has elevated woman above himself as to moral standing, by giving her a moral rule to govern her actions superior to his own, he has thus, gratuitously, yielded to her the *supremacy in moral power*, not designedly we wot. They must necessarily have the greatest moral power who are governed by the most pure moral precepts. Woman has *only to will it* and she will be *free*, and let man know she will acknowledge no master but one—she is the Lord's servant, not man's—let her *demand*

her liberty that she may serve the Lord her God in every department of life, that she may promote the glory of God and the interests of mankind, and the pursuit of her own happiness.

In our enlightened community women experience more mental anguish than physical suffering in consequence of their position in society. Yet, in the course of our remarks, we have shown that many experience *both* in an eminent degree. What portion of the human family ever usurped authority over another portion but represented themselves to be superior, and professed to have their commission from heaven? The political despot, the ecclesiastical despot, and the slave-holder *profess* to have their charters from the divine record; but the days of the reign of these despots are well nigh numbered, they will only be known on the historic page as that which has been. The foundation of the authority we have under consideration is *tottering*, and gives strong indications that its dissolution is *not far distant*. It has been the most arrogant, proud, boaster of the four, but it will soon find its rest in the grave with its three younger brethren, to wit, political despotism, slavery, and ecclesiastical despotism. They may accost him thus when descending into the pit:—"Art thou also become weak as we? art thou become like unto us? thy pomp is brought down to the grave. The worm is spread under thee, and the worms cover thee." O "secondary god!" Arbitrary power has always been a curse to the possessor, and a grievous wrong to those over whom it was exercised. God never designed man to exercise arbitrary power, and he is not qualified for the task.

We will give an extract from Wayland's Moral Science upon the evil effects of slavery upon the morals of both master and slave. Whatever name or garb arbitrary power assumes, its evil effects are the same. But to the extract.

"Its effects (slavery) must be disastrous upon the morals of both parties. By presenting objects on whom passion may be satiated without resistance, and without redress, it cultivates in the master pride, anger, cruelty, selfishness, and licentiousness. By accustoming the slave to subject his moral principles to the will of another it tends to abolish in him all moral distinctions, and thus foster in him lying, deceit,

hypocrisy, dishonesty, and a willingness to yield himself up to minister to the appetites of his master."

It may be said the wife is not a slave, and is not without redress. She is not a slave in *degree*, but her situation is of that character to produce the evil results here enumerated. She is frequently an object on whom the husband satiates his turbulent and *angry* passions—a safety valve, on whom he may expend some of his superabundant choler; and he supposes that it is his privilege to do so, and she is doing no more than her duty to make no resistance, and not to give "railing for railing, but to give blessing for cursing." What sermons are preached to women, that when the husband comes home angry and petulant from his conflicts with the world it is her duty as wife to receive him with gentleness and affection, and sooth his turbulent passions. We have no objection for it to be considered the duty of the wife to thus take up her cross and follow her divine Master; but why is it supposed that the husband has a right to act in this turbulent manner, and inflict a life of crucifixion on the wife? Does not domineering at home cultivate those angry passions, and make him the victim of pride, anger, and selfishness, thus totally unfitting him for conflict with the world? It is a curse to himself to consider it his privilege to act the demoniac in his family; and has not the wife's position a tendency to abolish in her all moral distinction?

Is she not taught that man is her lawgiver, instead of Christ? Is not that portion of scripture, "The husband is the head of the wife," so construed? As Milton's Eve, "God is thy law, thou mine," although Christ says, "Call no man master." Do we not hear it affirmed as a principle, that the wife owes a higher duty to her husband than to her God? Does not the civil law excuse her from punishment for gross immoralities, if she committed them "in the presence of her husband, or by his command?" Do not these opinions tend to abolish in her all moral distinctions; and does not her situation tend to foster in her lying, deceit, and hypocrisy? Is she not taught that the main end of her being is to please man, and that "her power is greatest in concession?" When one human being is so dependent on another as the laws have made the wife on the husband, it has a direct tendency to make her a low, servile, cringing,

hypocrite. As the wife has no pecuniary means under her control, she is frequently under the necessity to steal from the husband to supply her own wants or the wants of the family, although we do not consider this stealing, because the wife has as good a right to make a proper use of their pecuniary means as has the husband; but the means of effecting this is deceptive. This is highly demoralizing to children or servants, or any under its influence. These are no chimerical notions, for the *theory* of the standing of husband and wife is directly calculated to produce these practical results.

We believe the place man has assigned himself as to superiority over woman is better calculated to produce pride and vain boasting *than* is even slaveholding. Slavery has concomitants, which make it a greater evil in some respects, but man's supposed superiority over woman is better calculated to produce pride and self-adulation, and it is done without any remorse of conscience. For the slaveholder to assume superiority over the slave is a matter of small moment, compared to affecting superiority over a person that is his *equal*. But man finds an inferior in woman, his companion! Hence he is the superior without any effort on his part; his physical organization constitutes him the superior, no matter how inferior may be his mental and moral endowments! This is food for his pride and self-esteem; it costs him nothing, and is calculated to give a very low estimate of intellectual and moral worth, and can have no good effect on either party—it is an unmitigated evil, without a redeeming quality.

The position of both man and woman in society is beset with evils. Still woman's position is far more favourable to the growth of the humble Christian than is man's. Man has been the means of elevating woman, in a moral point of view, above himself, and also in a religious. He has no desire to vie with her as to purity of morals, or religious devotion, his ambition does not run in these channels. Dr. Wayland, in his *Moral Science*, represents the wife and slave as occupying a position which enables them to attain to a sublimity of moral character and virtue which is unattainable by the husband and master in their position. He places the husband and the slaveholder in the same depreciated category as to virtue

and moral sublimity, and he places the wife and the slave in the same predicament as to submission and obedience. Wayland's *Moral Science*, 3d edition, pages 216-17, 313.

Man has also elevated woman above himself by awarding to her a monopoly of the Christian graces. The Author of our holy religion, who knows best what is good for man, gives the graces a prominence in the Christian character. He was an example of meekness, gentleness, and self-denial, with all other kindred graces; he warns against the love of dominion, for its own sake, or vain glory. There are heavy denunciations pronounced against pride throughout the scriptures. Solomon says, "Pride goes before destruction, and a haughty spirit before a fall." Some, as soon as their vain boastings were uttered, were made monuments of divine justice. Nebuchadnezzar was driven from the society of men, and ate grass as oxen, till his hairs were grown like eagles' feathers, and his nails like birds' claws, until he was brought to acknowledge that the Most High reigneth, and had not resigned the dominion of this world into the hand of man. And what did Nebuchadnezzar say that was the cause of such judgments overtaking him? Dan. iv. 30, "The king spake and said, Is not this great Babylon, that I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty?" While the word was in the king's mouth the judgments of God overtook him. Herod, also, was made a monument of the divine judgments for his love of idolatrous adulation. Acts xii. 21, 22, 23, "Upon a set day, Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. And the people gave a shout, saying, It is the voice of a god, and not of a man. And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost."

Now who does not see a striking similarity between the vain boastings we have had under consideration, and the boastings of those, who were made immediately the monuments of God's wrath? Vain boastings are as hateful in the sight of God as ever, though he does not make the transgressors so visibly the monuments of his judgments, as formerly. Is it not a severe judgment on any portion of the community, "to be given over to a strong delusion to be-

lieve a lie," that purity of morals, and the Christian graces, are designed only for their neighbours, who are of an inferior caste. In consequence of this delusion, so many of their sex are permitted to degrade themselves by vice and debauchery, rendering themselves unfit for the society of men, and reduced to the level of the brute, like Nebuchadnezzar, and worse than Nebuchadnezzar. Their debauchery, like a besom of destruction, has swept, and is sweeping thousands off the stage of action; in a far greater proportion in respect to number, than their fellow-creatures, whom they have well nigh pushed off the platform of humanity. True it is, that "pride goeth before destruction, and a haughty spirit before a fall."

Our view in writing, is not to compliment either sex, at the expense of truth; our earnest desire is to *profit both*, and we feel ourselves *as much disgraced* by the aberrations of one sex, as the other—for "whether one member suffer, all the members suffer with it." Our earnest desire is to say with the apostle, "Who is weak, and I am not weak? Who is offended, and I burn not?" We are just as much grieved when the *father* of mankind acts incompatibly with *his dignified station*, as when the *mother* of mankind falls from her *excellency*. "Have we not all one father? Hath not one God created us?" We do not think that either sex is exalted, by detracting from the other. To the moral distinction of the sexes, we attribute the great amount of moral depravity in man—we must probe the wound, however painful. It is necessary to show the cause, and the extent of the disease, before a remedy is applied. If we know our own heart, this is the true reason why we look into this Augean stable, with the view of contributing our mite for the removal of its filth. "Open rebuke is better than secret love." Men are to be commiserated, because "they know not what they do"—they are the victims of a perverted social organization which governs them from their birth!

But to return to the commentators. We have been finding fault pretty liberally, and we must not forget to award the meed of praise where it is justly due. Although they award to man unlimited power and authority over woman they do not all forget to remind him to act with lenity toward *his vassal*,—this "second-handed" portion of hu-

manity. See note, Colossians iii. 18, Comprehensive Commentary. "Husbands, love your wives, and be not bitter against them." Comment, "Thou art not a lord, but a husband—thou hast not a maid-servant, but a wife: God would have thee the ruler of the inferior sex, not the tyrant." The inferior sex will certainly appreciate this tenderness. "God would have thee the ruler of the inferior sex, not the tyrant!" God would have thee to rule thyself—"He that ruleth himself is better than he that taketh a city." He laid no such burden upon thee, as to rule the inferior sex.

We have said in the course of this discussion, that we did not believe, that any man ruled his wife with the view of performing a duty he owed God, but considered it a privilege conferred upon him on account of his superiority. How can he think it his duty? In no place in Scripture is it spoken of, as one of the husband's duties to rule his wife—nor is there an instance on Divine record, of the husband ruling the wife; but this writer says, "God would have thee the ruler of the inferior sex." Some may think that they are doing God service, when they rule their wives. Christ tells his disciples, "The time cometh, that whosoever killeth you, will think that he doeth God service." It is hard to say what absurdities people will run into. *What is the direction he gives to govern the husband in ruling the wife?* "Thou hast not got a maid-servant, but a wife." Now this would take accurate discrimination, between the governing of a "maid-servant" and a wife. Every person is not qualified to make such nice distinctions, perhaps some *never had* "a maid-servant." Where in scripture did he obtain this rule? We never *saw it*. We suppose God would have given special directions how to perform so important a duty if He designed it to be performed. He has directed the parent, the civil ruler, and the minister of the gospel, how to govern, but not one word of direction to the husband how to govern.

If he had looked into Ephesians v. 25, 33, he would have found what duties he owed his wife. "So ought men to love their wives, as their own bodies, he that loveth his wife, loveth himself." Here is an exact rule to judge by. There was no necessity to bring up the "maid-servant" as a rule—there was a person at hand, *himself*, he was to rule her

as much as he would wish to be ruled, were their situations reversed—nor was he to act the tyrant over the “maid-servant.”*

Our extracts from commentators have, we believe, been

* Dr. Clark, in a note in his Commentary, says, “The finest allegorical representation of the marriage union I have met with, is that antique gem representing the marriage of Cupid and Psyche, in the collection of the Duke of Marlborough: it may be seen also among the Baron Stoch’s gems, and casts or copies of it in various other collections. 1st. Both are represented as *winged*, to show the *alacrity* with which the husband and wife should help, comfort, and support each other; *preventing* as much as possible the expressing of a wish, or want on either side, by fulfilling it before it can be expressed. 2d. Both are *veiled*, to show that *modesty* is an inseparable attendant on *pure* matrimonial connexions. 3d. Hymen, or marriage, goes before them with a lighted torch, leading them by a chain, of which each has hold, to show they are united together, and are *bound* to each other, and that they are led to this by the pure flame of love, which at the same instant both enlightens and warms them. 4th. This *chain* is not *iron* nor *brass* (to intimate that the marriage union is a state of *thralldom*, or *slavery*) but it is a chain of pearls; to show that the union is precious, beautiful and delightful. 5th. They hold a dove, the emblem of conjugal fidelity, which they appear to embrace affectionately, to show that they are faithful to each other, not merely through duty, but by affection, and that this fidelity contributes to the happiness of their lives. 6th. A *winged cupid*, or *love*, is represented as having gone *before* them, preparing the nuptial feast; to intimate that *active affections*, *warm* and *cordial love*, are to be to them a continual source of *comfort* and *enjoyment*; and that this is the entertainment they are to meet with, at every step of their affectionate lives. 7th. Another cupid or genius of love, comes *behind*, and places on their heads a basket of ripe fruits; to intimate, that a matrimonial union of *this kind* will generally be blessed with *children*, who shall be as pleasing to all their senses, as ripe and delicious fruits to the *smell* and *taste*. 8th. The genius of love that *follows them*, has his wings *shrivelled up*, or the *feathers all curled*, so as to render them utterly *unfit for flight*, to intimate, that *love* is to *abide* with them, that there is to be no separation in affection; but that they are to continue to love one another with pure hearts, fervently. Thus *love begins* and *continues* this sacred union; as to the end, there can be none, for God hath yoked them together. A finer or more expressive set of emblems has never, I believe, been produced even by *modern* refined taste and ingenuity. This group of emblematical figures is engraved upon an onyx by Tryphon, an ancient Grecian artist. A fine drawing was made of this by Cyprani, and was engraved by Bartolozzi and Sherwin.”

These are certainly beautiful and expressive emblems of the marriage union, and it might not be amiss for Christians to learn a lesson from these allegorical heathen figures. But they certainly come far short of the figure which is adopted in the Scriptures, where husband and wife are represented as constituting but *one person*. Although this figure has been perverted, so as to make it the foundation of the greatest despotism that ever has appeared in the world.

taken from the Comprehensive Commentary, with very few exceptions, a popular work; recently compiled, or selected; so that we have given *not antiquated views* of woman's standing; but the views *now entertained*, on woman's position in the human family, and the views given from the rostrum, and forum; from the pulpit, and from the press, with few exceptions.

We will here insert a note from the Comprehensive Commentary, on the same portion of scripture as the former, to wit, Coloss. iii. 19. Note.—“It is a great injury to man to be an unkind and disobliging husband. It injures him in his inner man (in his spiritual habits) in ways which he does not suspect. Whereas the smallest acts that indicate the submission of his own feelings to those of his wife, in certain cases, have a good influence upon him, by fixing habits of feeling, that make him a better and happier man.”—Rev. N. Adams.

Now this note breathes a better spirit than the former, though it is obvious the writer's view was not clear. He found (by experience, probably,) that it “injured him in the inner man, in ways he did not suspect, to be an unkind and disobliging husband.” And what is it he considers constitutes an unkind and disobliging husband? Why not the *submission* of his feelings to the will of his wife in certain cases? He found it made him a *better* and *happier* man thus to submit himself.

He does not appear to have seen that this is the very way in which God commanded him to treat his wife, even to love her as himself—the way to promote peace and harmony, and to cultivate the Christian virtues in himself, and thus “make him a happier and better man.” It is probable he thought that he was granting a gratuitous privilege to his wife, a work of supererogation, for which God rewarded him by making him “a happier and better man,” whereas he was only doing his duty, and conferring a favour on himself in cultivating the virtues of the heart. His Master has set him the example in his treatment of his spouse. He responds with as much complacency to her solicitations when she says, “Let us go forth into the fields, let us lodge in the villages,” as she to him when he says, “Rise up, my love, my fair one, and come away: for lo, the winter is past, the rain is over and gone,” &c.

In the above note we have the testimony of a witness who, no doubt, would take the opposite side of the question we are advocating. He declares that it injures a man not to submit his own feelings to those of his wife in certain cases; on the contrary, it makes him "a happier and better man" thus to submit his feelings to the will of his wife. Now, if not submitting himself to the will of his wife, in certain cases, "injures him in the inner man, in his spiritual habits," how much more would it injure him to command her to comply with his will in every thing which did not violate her conscience? All the submitting is to be on the side of the wife, according to the popular theory on this question. This is just what we have been endeavouring to illustrate, viz., that the husband's position as a ruler is pernicious to his spiritual habits, and to his temporal comforts—and is a curse to himself, and a curse to the world. Is it to be supposed that God would place any of the human family in authority, the due exercise of which would have a tendency to make them worse or more unhappy?

Mankind will never be free so long as family government, the foundation of society, is despotic, and the mother of mankind a degraded vassal. We often hear it said man is made in the nursery. He imbibes the notion in the family circle that he is born to reign; his father sits a despot in the family, and the son believes that he is heir to his father's throne. This succeeds so long as he only comes in contact with one class of human beings, who, from long sufferance, have the spirit of endurance well cultivated, and who cannot make any effectual physical resistance; but when he comes in contact with his own class, then comes the fierce conflict. The latent spark which received impulse in the family circle becomes ignited, producing "variance, emulations, wrath, strife, envyings, murders, wars, and fightings." This produces the petulance and austerity of temper that the wife is directed to sooth, by her gentleness and sweetness of temper, when her husband returns home from his "conflicts with the world." "Man has sown the wind, and he may expect to reap the whirlwind."

Are we become our brother's enemy because we tell him the truth? Our "smiting is not intended to break his head; faithful are the wounds of a friend." There should be no

contest in the human family for dominion, but in love we should serve one another. The only contest that should be, is, who will glorify God *most* and promote the interest of their fellow men *best*? Woman has certainly great reason to bless God that she has a partner of her toils, who, by the energy of his constitution, is calculated to be in season and out of season for the performance of many arduous duties which necessarily devolve on the human family. And many men have done their duty, and many are doing their duty faithfully, for which we should be grateful and manifest our gratitude by performing good offices in turn to man who administers so much to our comfort and happiness both temporally, intellectually, morally, and spiritually. It will advance man's own happiness, as well as promote the happiness of woman, if like a kind brother he uses his athletic constitution and frame to protect and aid his sister, who is a weaker vessel, as to physical organization, than himself; instead of using his superior physical power to oppress her. Those who are "strong ought to bear the infirmities of the weak." He should honour her, as she is the weaker vessel; and on the other hand, she should reverence him—for we do not like duties to be all on the one side.

We will now bring the investigation of this question to a close. We have long considered it our duty to exhibit our views on this subject, and we have performed our task. As to the manner, we are convinced it has many defects, for which we ask the indulgence of the reader. We are well aware our views are very unpopular, and it pains us to differ from so many whom we esteem, particularly on what we consider a very important subject. We respect men's opinions, but we respect *truth* and the *welfare* of the human family *more*. No one ever advocated an unpopular cause without giving offence to some. We believe the principles we are advocating are fundamental truths; we would be doing injustice to ourselves to suppress truth, lest we might offend those in error; we deal with principles, *not men*. Our earnest desire is to *profit*, not to flatter, at the expense of truth.

If our investigation of this question, which has cost us a great deal of *thought*, shall have any tendency to remedy

the evil of which we complain, we shall have profited mankind, or if it shall be a means of awakening some clearer heads and abler pens, particularly of our own sex, to the investigation of this question, we shall be assured that we have performed good service; or, if it shall be a means in any way of bringing the question before the public, we shall deem ourselves rewarded. We believe this question only needs to be brought before the community to *convince* them of its *importance*.

We commenced the investigation of this question at the creation of man, as we found that transaction recorded in the Bible; which we take as an unerring standard, both as to principle and practice, and of unerring veracity as to historic record. We flatter ourselves, that if we have been so happy as to make ourselves understood, we have demonstrated, in our first chapter, that there is not the slightest evidence that there was any distinction in the human family at the creation in respect of rights, nor is there any evidence that there was any deprivation of rights after the fall, but that woman always retained her original dignity as the equal of man; which rights are natural and inalienable.

We have endeavoured to show woman's true position from the word of God, in every prominent relation of life, and having shown that she has equal duties, we infer that she has equal rights. This must necessarily be so, because the same moral law governs both. What is morally right for a man, is morally right for a woman, and what is morally wrong in a woman, is morally wrong in a man. The moral law binds man and woman to the same duties; and these may differ in individuals according to circumstances, but the same duties always demand the same rights.

Woman's position in society, as at present organized, is an insurmountable obstacle in the way of the performance of her duty, as required in the word of God. She is little more than an automaton, well nigh pushed off the platform of humanity, so that she is not a help-meet for man. This lays a responsibility on man which he is wholly unqualified to meet. We have shown that woman occupies a false position, domestically, politically, civilly, intellectually, morally, and religiously. It has a deleterious effect on society at large, and a pernicious effect on woman; but more

especially on man, as we have demonstrated from its legitimate tendencies and practical results. It is the *upas* which transmits its noxious qualities through every ramification of society, "in ways we do not suspect." It is generally acknowledged by *all who have thought on the question*, that woman occupies a *false position*. There is no question on which a greater diversity of opinion obtains, than what is woman's true position? Scarcely two of those who make a distinction of rights, in the members of the human family, agree in opinion respecting woman's true position. In no other way can this question be satisfactorily settled but by placing her side by side with man, from whence she was originally taken. There is but *one* standard of rights. If one portion of the human family have fewer rights than another portion, how much less? is a question which cannot be definitely determined, and thus the foundation is laid for the *deprivation of all rights*. If we have fewer rights in one respect, why not in another? This question certainly deserves serious consideration, and is of *vital* importance to the human family. Why is it that woman is divested of her rights? Is it because she is too weak to contend for them, or too degraded to aspire after a more exalted position? We believe, men, in the aggregate, do not intend to be unjust to women; but they imbibe the notion from the present organization of society, and the principles they hear taught, that women are inferior to men, and they do not attach much importance to the fact of their occupying a wrong position. Many women gratuitously surrender their rights, even some of those who are well qualified to maintain them. We believe there are few women who do not believe that they are unjustly dealt with, though a majority are afraid to say so. There is generally little complaining in a despotism, though great sufferings may be experienced.

Women fear the sneers, and sarcasms, and menaces of men, and the sneers, and no less bitter sarcasms of a number of their own sex, who *profess* that they have all the rights they want. We know men *profess* that it is for women's profit and honour, that they are debarred from exercising their rights, and represent the chains that bind them as regal ornaments; but are women to be thus stultified as to believe that all this is designed for their interest or honour? Are

not those who are divested of rights degraded? and this is done for the purpose of degrading them. Let women be invested with their *natural* and *inherent rights*. They need not exercise them, if they see proper, as far as man is concerned; but they must know that *inherent rights are God-given rights*, and wherever God gives rights, He demands duties. There is no excuse for woman's not understanding her rights in this enlightened age. Do not women feel that they are degraded, and, as moral and intellectual beings, occupy a lower position, than the slave, so far as principle is concerned? The God-like attributes of their nature are prostrated. We have illustrated this so often in the preceding pages, that we deem it unnecessary to give any additional proof. Women ought to be awake to the important duties they owe themselves, the world, and their Creator. They ought to consider every dereliction of duty shameful, and be fired with ambition to be useful. Let them show themselves worthy of the high rank in which God has placed them, as many of them do in an eminent degree, and demand their rights, and there is no doubt but they will obtain them. Truth is mighty, and will prevail.

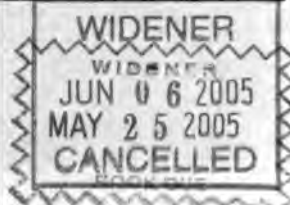
We conclude by earnestly importuning women to an investigation of this question. Many women in the United States are very well qualified both by their talents and literature to vindicate and maintain their rights, either by speech, or by the press. We conjure them to come up to the "help of the Lord against the mighty."

A star has recently appeared in the east, which, we trust, is ominous of the ushering in of a better day. We have allusion to the conventions of women, who assembled recently in the state of New York, and have made a public declaration of their grievances, intimating their intention of adopting means to have the evils complained of removed. We hope they will persevere, and that their efforts will be crowned with success. It is true that "those who would be free themselves must strike the blow." Rarely, indeed, does a reformation of abuses begin with the perpetrators of oppression.

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